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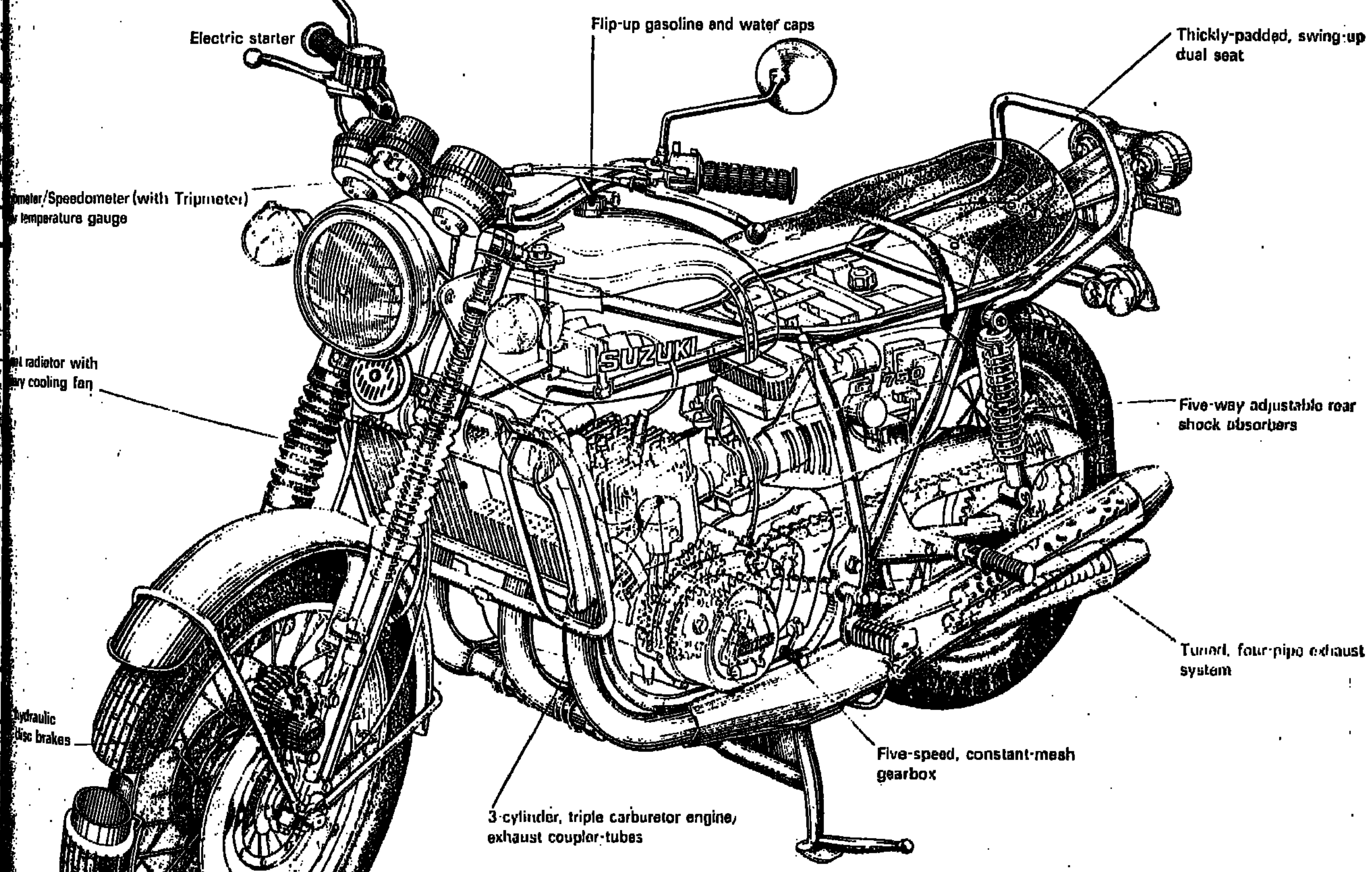
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T·L·S
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On the road with Aristotle



Suzuki GT750

ROBERT M. PIRSIG:
Zen and the Art of Motorcycle Maintenance
An Enquiry into Values
412pp. New York: William Morrow. $7.95.

THE KEY TO the delightfully improbable title of Robert Pirsig's book is supplied by the following passage from it:

Who is the essential Buddha-seeker who appears again in each generation, moving onward and upward toward the "one". Aristotle is the eternal motorcycle mechanic who prefers the "many". I myself am pretty much Aristotelian in this sense, preferring to find the Buddha in the quality of the facts around me, but Phaedrus was clearly a Platonist by temperament and when the seeker shifted to Plato he was greatly relieved.

There are two main characters in the book: Mr Pirsig himself and the Platonical Phaedrus. They do not appear to meet; and had everything gone as planned they never would or indeed could have met because Phaedrus was dead—snuffed out by those deadly electrodes in a mental hospital. So Platonic Phaedrus died and Robert Pirsig, the Aristotelian physician who at this stage used his medical craft on maintaining the health of motorcycles was born, as passionately interested as Aristotle himself would have been, in their parts, the functions of each part and the relationship of each to all, and of each and all to their formal cause (their "entelechy" *qua* motorcycle) and their final cause (their *ti en einai*, their "what was it to be?"), in this case Mr Pirsig's own motorcycle. For, whatever Phaedrus may have been, Mr Pirsig is an Aristotelian for whom "all understanding is in terms of underlying form".

Plotinus described his quest as "the flight from the alone to the Alone": in *Zen and the Art of Motorcycle Maintenance* Mr Pirsig (though he does not appear to know it) is describing his "flight from Aristotle to Aristotle". This may sound perverse, for, after a good many ups and more downs on the American academic scene, he finally got himself accepted (against intense official opposition) as a student at the University of Chicago, earning his keep the while by teaching rhetoric at the adjacent University of Illinois; and it was at the University of Chicago that, after a mystico-metaphysical struggle of exceptional severity, he finally fell into the mystic's usual grave—"his soul at rest"—his body numbed, his fingers blistered by the heat of the cigarette he could no longer feel, and himself wallowing in a pool of his own urine. He tells his wife and children to leave and the next he knows is that he is in hospital. And the proximate cause of this disaster had been a direct confrontation with Aristotle's *Art of Rhetoric* expounded by a professor who intensely disliked him and succeeded in killing both him and Aristotle with one single lethal dose of academic hemlock.

This was the death of Phaedrus, the brilliant, uneasy, tortured thinker who Mr Pirsig had once been but had now, blessedly, ceased to be. Or was it so blessedly? If you want to know, you will have to read this book.

Phaedrus is dead: and that should be that. "You have a new personality now", they had told him, and a new job, technical and Aristotelian, which should keep him out of trouble. And then he had his motorcycle, that microcosm of the Aristotelian universe, a deftly coordinated mass of metallic matter alive with underlying form that made it what it was under the *poiētikos nous*, the "craftsman-mind" of Robert Pirsig himself. And then there was Chris, his eleven-year-old son and therefore, according to Aristotle's own suggestion, by rights his "second self"—himself yet not himself, different yet in some way the same. Phaedrus had never understood those magic words "in some way" with which Aristotle, that master of pellucidly precise ambiguity, clothed his deeper thoughts: but Phaedrus, the intoxicated romantic Platonist was dead and buried, and the scene is set for a long, long motorcycle-trip across the American continent from Minnesota to California—just Dad and Chris, the motorcycle, the Sutherlands and their motorcycle, camping out in blazing heat and

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freezing cold, far from the technological hell of the great American cities.

Of course, there are bound to be ups and downs in any holiday trip of this kind. There are some things about which two people will never agree, like motorcycles. How can John Sutherland with his blind hatred of technology in all its manifestations ever come to understand the sheer beauty of the "underlying form" of a motorcycle? He just uses it to go places as fast as its wheels will carry him, and damn the consequences. For John is a romantic, Robert a classicist: John is a Platonist, Robert an Aristotelian. Hence you will never get anywhere talking to John about motorcycle maintenance any more than you will get anywhere talking to Pope Paul about the Pill. However, that is all in the day's work.

It is Chris who is the real trouble, for he is showing signs of mental disturbance—and that is bad. Can this be the work of poor "dead" Phaedrus? Chris *had* been told that "ghosts appear when someone has not been buried right". And then Mr Pirsig realizes with a shudder that Phaedrus "never *was* buried right, and that was exactly the source of the trouble". Phaedrus makes his first appearance on page 69; and we now know that this is going to be no ordinary motorcycle trip: it is to be a life-and-death struggle between mad, dead Phaedrus and Mr Pirsig's new-found Aristotelian soul. The dead soul's first appearance is dramatic:

> And in the fog there appears an intimation of a figure. It disappears when I look at it directly, but then reappears in the corner of my vision when I turn my glance. I am about to say something, to call to it, to recognize it, but then do not, knowing that to recognize it by any gesture or action is to give it a reality which it must not have. But it is a figure I recognize even though I do not let on. It is Phaedrus.
>
> Evil spirit. Insane. From a world without life or death.
>
> The figure fades and I hold panic down . . . tight . . . not rushing it . . . just letting it sink in . . . not believing it, not disbelieving it . . . but the hair crawls slowly on the back of my skull . . . he is calling Chris, is that it . . . Yes?

Yes! . . . The *Erlkönig* all over again: the father with his child—and the dead child at the end of the horrible ride. This is one of the things this startlingly beautiful book is about. Who is going to win? Pirsig or Phaedrus? The sane or the mad? Or will some uneasy compromise be reached? Does it matter so very much? Perhaps not, since after all Pirsig and Phaedrus are really the same person, and if Phaedrus wins, then he can always have electric shock treatment again to turn him back into Pirsig.

But what of Chris? He is already showing signs of intense withdrawal and, like Phaedrus in his last abject mystic state, he is already suffering from incontinence. He cannot understand his father who in turn seems quite unable to communicate with him. And as they approach the Pacific it gets worse and worse—because Phaedrus has won. He has taken over and is going to send Chris away again just as he did before. "The wail is high-pitched and inhuman, like a siren in the distance." That's Chris: a child's despair: and even Phaedrus can't bear that. After all Chris is *his* other self too quite as much as Pirsig's. Then Chris *sees*, and the two "selves" come together in one underlying Aristotelian form, together and one in one sense yet distinct and individual in another. Or, to be more precise, one in (or rather on) the underlying form which is the motorcycle, now carrying them triumphantly to they do not quite know where. The nightmare is over, but it was horrible while it lasted.

The story is told with immense skill: hints at former lunacy are followed by broader hints until the whole past comes rushing back with overwhelming force when Mr Pirsig revisits his former classroom in Bozeman, Montana, where it had all started:

> There's no sound at all. Chris whispers, "Why are we *here*?" I just shake my head. I hear a car go by outside. Chris whispers, "I don't like it here. It's *scary* in here."

And he's dead right, for "he [Phaedrus] *is* here now. He's aware of everything I see. Everything jumps forth and vibrates with recall." This is where it all began; his metaphysical quest for a *real* university, a real "Church of Reason" where young men and women should be taught about Quality and be freed from the rat-race of mechanically quantified grades which mean nothing and do nothing except stultify any creative impulse the student may possess.

"Quality", that's the word that first occurs to him, but the more he looks at Quality the plainer it comes to be that you cannot ever define it: it is just there, given and somehow absolute. He stumbles on the *Tao Te Ching* and there it is—the Way that cannot be told but which is yet the unvarying Way. He should have left it at that: but how can he leave it at that? He is, after all, dedicated to building the Church of Reason in the setting of the University of Montana, and how can you build such a church if its cornerstone is itself *beyond* reason?

He did not know it at the time, but this is precisely what Aristotle had tried to do without floundering into madness; but he was perhaps unique in this respect, since of all the geniuses of the first rank the world has produced he is the most unquestionably sane—perhaps the only one. Phaedrus, unfortunately for Mr Pirsig, was no Aristotle, and his essentially Aristotelian formulations of Quality lead him on inexorably to the mystical One and that pool of urine:

> The sun of quality [he wrote] does not revolve around the subjects and objects of our existence. It does not just passively illuminate them. It is not subordinate to them in any way. It has *created* them. They are subordinate to *it*.
>
> And at that point, when he wrote that, he knew he had reached some kind of culmination of thought he had been unconsciously striving for over a long period of time.

He had indeed: he had discovered on his own Aristotle's *politikos nous*, that "creative mind" which has baffled the academic commentators ever since. He would have done well to stop there, but he is obsessed by a Socratic demon who drives him on to ever higher metaphysical heights to fall from which means insanity. The beginning of [illegible] can be described by the [illegible] of capital letters, the [illegible] fanatical hatred of [illegible] saw himself as the [illegible] Church of Reason, [illegible] determination to make [illegible] Quality as qualified by [illegible]

He had come to the [illegible] but when he was finally [illegible] a course called "Heavy [illegible] 251, Rhetoric", what [illegible] everything he was taught [illegible] have been factually wrong [illegible] him not only against [illegible] also against Plato and [illegible] he strangely thought, [illegible] vilified the inspired Sophists [illegible] clans who alone excelled [illegible] supremacy of *areté* (excellence) [illegible] which they meant what [illegible] Quality and everyone [illegible] called the One. How he [illegible] these extraordinary contortions [illegible] all the evidence is [illegible] but Phaedrus could hardly [illegible] less, for he realized with [illegible] at last that "There is no [illegible] tion. There never really [illegible] tween the core terms of [illegible] philosophies. The One is [illegible] got to be the same as [illegible] Greece."

It is that "has got to be [illegible] paranoiac. Mr Pirsig has [illegible] but Phaedrus too knows [illegible] has a new and shattering [illegible] shaking truth to be born [illegible] there are intuitions of [illegible] intuitions of madness: [illegible] be terribly alike. But [illegible] different reasons, lead [illegible] facts. Phaedrus is terribly [illegible] this, and Mr Pirsig seems [illegible] by him. How on earth did [illegible] into his head [for instance] [illegible] Greek word Phaidros means [illegible] or that "gumption" is [illegible] equivalent for Greek *enthousiasmos* [illegible] or that Aristotelianism is [illegible] "form" and "substance"!

Is it simply that he was [illegible] the time, or is it that [illegible] higher education is [illegible] accurate paperback edition [illegible] undary and tertiary [illegible] ever the reason Pirsig [illegible] should really find what [illegible] if he can be persuaded [illegible] the last three books of [illegible] *physics XII* where he talks [illegible] Unmoved Mover awaiting [illegible] open arms.

Perhaps it would be [illegible] say that this is a great [illegible] is certainly a powerfully [illegible] – disturbing, deeply moving [illegible] insights. There is just the [illegible] ture of madness and [illegible] brilliance, of the boundary [illegible] road without and the [illegible] mind within, of Pirsig and [illegible] and Chris. If it is not [illegible] is at least wonderful—[illegible] ful" or nearly so at [illegible] sees and roundly affirms [illegible] is a living being, [illegible] supremely good, and that [illegible] there is life and coherence [illegible] being. For that is [illegible] surely is the "underlying [illegible] that both Mr Pirsig and [illegible] had been looking for, [illegible] machines and men:

> Yes, it can be affirmed" that this is a [illegible] book. And once we have [illegible] that it may perhaps not [illegible] critical to add that the [illegible] "gumptionology" (pages [illegible] is really a little too long.

An English edition of *Zen and the Art of Motorcycle Maintenance* will be published by the Bodley Head in the autumn.

Tantra technics

ALEX WAYMAN:

The Buddhist Tantras
Light on Indo-Tibetan Esotericism.

247pp. Routledge and Kegan Paul. £6.25.

Tantra is at once the most esoteric and the most popular branch of Oriental studies today; esoteric because a proper understanding of the subject can only be achieved by those with a working knowledge of Sanskrit, Tibetan, Chinese, and a wealth of subsidiary disciplines; and popular because several of its components—sex, yoga, meditation, mantras, the Mysterious East—have made it a fast-growing and widespread fad among adolescents of all ages. Publications on the subject tend to become polarized toward one or the other extreme: there are, on the one hand, unreadably academic articles in obscure learned journals (even more dry than need be, one suspects, because of the scholar's terror of being tarred by the brushes of popularizing or lasciviousness); and there are rather illiterate, lavishly illustrated glossy presentations which purvey Tantra for the masses.

What is needed is an accurate, full treatment of the subject written in such a way that the non-specialist will be able to understand it, a book that will do for Tantra what William Archer has done for the cult of Ketahna, Heinrich Zimmer for Indian mythology, and Philip Rawson for Indian art. Unfortunately for the general reader, these essays by a learned American professor of Sanskrit and Tibetan fall into the first polar extreme of scholarship.

The Buddhist Tantras is a collection of articles first published in academic journals, thickly laced with technical terminology, disputing many points of [illegible] tion; it is an important [illegible] to the study of Indo-Tibetan [illegible] hism (though some points [illegible] lation and interpretation [illegible] but it is [illegible] than definitive). Nor is [illegible] the general, the subject [illegible] esoteric in every sense of [illegible] one would have been [illegible] least a bibliography of [illegible] works on Tantra. Although [illegible] jacket promises [illegible] which the fourth [illegible] "Bibliographical Research [illegible] ing] an analysis of [illegible] tion of the *Kanjur* and [illegible] selected Western Buddhist [illegible] Buddhist Tantras with [illegible] there are only three parts [illegible] ending with a glossary of [illegible] Tantras listed in the [illegible] *Tanjur*; there is no [illegible] Western Bibliography [illegible] numerous texts and scholars [illegible] in the lengthy scholarly [illegible] footnotes throughout the [illegible]

The scientific estate

[illegible] was a time when books on [illegible] nature of social relations of [illegible] science fell into well-defined [illegible]; there were orthodox [illegible] on the government and poli[illegible] science, assessing its rise as a [illegible] estate"; there were sociologi[illegible] isms of scientists as a profes[illegible] group, and of the institutions [illegible]; there were the tradi[illegible] explorations of the philosophy [illegible] of science conceived of [illegible] internalist, organized and [illegible] developing structure of [illegible] ge, of facts and theories [illegible] world. Outside all these [illegible] Marxist analysis of science [illegible] ology as the motors of [illegible] m, which were at the same [illegible] ected by the ideology of [illegible] of society. Each of these sepa[illegible] tions tended to be hermetic [illegible] ated.

[illegible] has changed quite dra[illegible] over the past few years, [illegible] has become commonplace to [illegible] the change with a declin[illegible] esteem for scientists, the [illegible] west of movements of [illegible] concern over the oppressive [illegible] science, the polluting conse[illegible] of technology and the [illegible] ions of alternative, [illegible] world views. Few academic [illegible] in science—still less those [illegible] ly engaged in its develop[illegible] n remain unaffected by [illegible] w moods; one consequence [illegible] the blurring of the tradi[illegible] distinctions; attempts have [illegible] to synthesize accounts of [illegible] ditions and activities of [illegible] which draw on both sociol[illegible] of philosophy—and any such [illegible] is forced to confront, if not [illegible] ediate to, the Marxist posi[illegible]

[illegible] books are just such syn[illegible] counts, and all three face [illegible] dilemmas, though from [illegible] erent perspectives. Jean-[illegible] Salomon is an international [illegible] of science (at OECD)—[illegible] rites with the breadth of a [illegible] professor of philosophy [illegible] encompass in the same [illegible] exegesis of the German [illegible] the present complexities [illegible] financing of university "re[illegible] and the problems created by [illegible] marization of science.

[illegible] Easlea is a physicist; his [illegible] his subtitle suggests, is [illegible] committed to the creation [illegible] eautiful world" which will [illegible] aided when physicists [illegible] and socialism and socialists [illegible] Leslie Sklair is harder to [illegible] by his own definition he [illegible] with a functionalist-typo[illegible] of the sociology of sci[illegible] which actually seems to [illegible] be a fairly obscure route, [illegible] nowski—and he concludes [illegible] that may be termed a neo[illegible] position".

[illegible] Salomon's book, which first [illegible] in French in 1970, is an [illegible] on of "politics in science" [illegible] ance in politics", and has a [illegible] ising postscript. It is not [illegible] script which is so interest[illegible] ver as the progression within [illegible] ok itself; reading it one [illegible] as if it must have been [illegible] over an extended period, [illegible] May 1968 played some part [illegible] opment. The first part of [illegible] is by-now fairly orthodox [illegible] of the changing relations of [illegible] and the machinery of gov[illegible] with the turning-point in [illegible] hattan Project and the [illegible] of the atom bomb, at the [illegible] which "science was lodged [illegible] art of politics and could no [illegible] escape".

[illegible] follows an account of the [illegible] research system" [illegible] viewed from an American [illegible] ive, in which "free" and [illegible] research may be [illegible] ined (by the objectives of [illegible] overs); in this section Dr [illegible] abandons his earlier preoc[illegible] with the way that politics [illegible] economic structure permeates [illegible] ce for a much more classi[illegible] eral position in which the [illegible] logic of science dominates [illegible] impossible to influence [illegible] from outside". How[illegible] ever, here it is necessary to go [illegible] way at the uneasy [illegible] between the state which [illegible] science" and that "impos[illegible] influence" activity itself: [illegible] ers have had to learn to act [illegible] cause".

[illegible] this and his final section [illegible] international bureaucrats in [illegible] triumphs over the phi[illegible]losopher. Sensitively aware of all the key issues as he is, and both broadly and deeply read, he yet cannot bring himself to voice a commitment, to take a position. As in all those OECD briefing papers, the arguments of others, the *makers* of culture and intellectual progress, are encapsulated and reflected, but never decisively accepted or rejected. It is never quite clear where the book is a synopsis of an argument which Dr Salomon sets out merely to demolish, and where, if anywhere, it is a statement of his own position.

Thus on one page he can apparently adopt a classical liberal-elitist view of the international role of science and the Pugwash conferences—"they at least have saved the honour of science"—while elsewhere the theme of the inevitability of the social role of science is expressed with a greater clarity than in almost any other recent account:

> In this sense, science policies provide left-wing criticism with ideal material for the indictment it presents against industrial society: in technocratures the ends of knowledge finish by coinciding so perfectly with the ends of power that scientific work seems, as it were, fated to assume the forms of unreason. What is surprising moreover, is not that there should be a revolt against this use of science, but that this revolt should have taken so long to spread to the masses.

Dr Salomon's is a subtle and fascinating book, almost despite OECD. It is a pity that he has been ill-served by his English publishers: proof-reading errors and wrong sequencing of pages are inexcusable in a short book at this price.

By contrast with Dr Salomon, Dr Easlea is, by his own account, deeply committed. Yet he has produced a book which argues his cause less well than might have been hoped by those who have heard of the success of the lecture-course at Sussex from which the book grew. Essentially, his book is based on the assumption that physicists, to whom it is primarily addressed, have a narrowly internalist understanding of science and scientific method; that they first need their confidence in this essentially Popperian view of scientific progress weakened and only then can they appreciate the greater uncertainties of the social sciences. To do this Dr Easlea uses the Kuhnian paradigm model of scientific progress, to discuss Copernicus, Galileo and Newton.

He then turns to economics and, armed with the paradigm-model, proceeds to set economists, and notably Keynes, within its framework. The purpose, presumably, is to demonstrate that economics, if not physics, is an ideologically based subject—a proof that one suspects generally needs the 100-plus pages he devotes to it, even for physicists. This strategy may be useful as a teaching exercise, but it is difficult to see its wider function as a book.

The utility of the Kuhnian model within the natural sciences lies in the lever it provides with which to prise open the apparently inexor[illegible]ably internalist, progressivist capsule which was the classical philosopher of science's view of scientific knowledge, even before Popper. It is hard to see that the application of the model to Keynesian economics or Roosevelt's New Deal provides much in the way of new insights either into the discipline or its philosophy.

The book continues with a very routine discussion of problems of postwar capitalism, imperialism, underdevelopment and Soviet socialism; it lacks a discussion of the role of science or technology in these developments, which one might have expected from the approach Dr Easlea adopts earlier and later in the work—indeed, it is not really until the final three chapters of the book that one comes back to the question of science, its neutrality, community and responsibility, real or assumed. Even here, on what ought to be more interesting and more novel territory, Dr Easlea is less exciting than his title promises.

In this section his intentions become clearer: scientists need to understand the world, to mobilize themselves to overthrow capitalism, because, as rational human beings, when they become conscious of the way in which capitalism distorts the uses of science, they will be outraged at so unscientific a procedure. Shadow of the progressive 1930s! The inevitability of the links between science and oppression, which Dr Salomon perceives so clearly, Dr Easlea is just too nice-minded to accept.

If physicists could only be made to understand that "there is a basic incompatibility between capitalism and science", all would be much improved. Indeed there shines through much of the book a sort of unconscious physicist's elitism which it is clear Dr Easlea would be distressed to find in others. Only this would explain how he is able to quote approvingly the highly elitist demands of Sakharov for liaison between the Russian and American "scientific-technological intelligentsia, which manifests much anxiety over . . . the future of mankind" as an example of the heights to which scientific consciousness has been raised.

Dr Easlea believes, it is clear, that in a new society not much will change about physics, though it might become less "Faustian". But biology will be transformed. This is because biology as at present practised "is not, and can never be, 'ethically neutral'" because it inflicts pain on animals. On the other hand even now "to a considerable extent physics is practised not because of the power it gives but because of the aesthetic pleasure it gives".

This view, attacking biology in defence of physics, must be almost unique even among physicists—after all, the list of physicists who left physics for biology precisely because of the oppressive role that physics has come to assume since 1945 is long, and counter-examples unknown. Physics, to Dr Easlea, is compatible with the demands for beauty made by the counter-culture; biology is not. It is all very strange.

Dr Sklair's book is more modest in its intentions than the others. It is a brief account of the sociology of the institutions and knowledge of science. Much is derivative, sometimes acknowledged. A couple of chapters, such as that in which he derives a model of science from Malinowski's anthropological description of social institutions, would be interesting as journal-papers. In other areas Dr Sklair's basic weaknesses are more apparent. It is surprising, for one described on the dust-jacket as the "International Secretary of the British Society for Social Responsibility in Science", that he seems to have little familiarity with the internal content of science, or that he can describe the Communist Bernal as providing a "neo-Marxist" framework. If sociologists of science fail to get to grips with the real nature of their subject-matter, their work will always tend to ring hollow.

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Cash for the Cardinal

JULIAN DENT :

Crisis in Finance
Crown, Financiers and Society in Seventeenth-Century France

288pp. Newton Abbot : David and Charles. £5.95.

Since the early years of this century the financial and taxation system of the French monarchy during the seventeenth century has received singularly little attention from historians. Julian Dent's study of the finances during the crucial years of Mazarin's ministry is therefore very welcome, irrespective of any shortcomings—which may in any case be partly ascribed to the pioneering nature of the work involved. Students of the period are likely to find the account of the ordinary and extraordinary financial machinery very helpful, even if it leaves a series of questions unanswered, and should be encouraged by the author's insistence that institutional history is a poor guide on its own, and needs to be supplemented by a close study of individuals. In many ways these introductory sections on the financial arrangements of the monarchy and their evolution during the period before 1661 are both the most convincing and the most useful parts of a rather disappointing book. Starting from the voluminous papers of the *chambre de justice* of 1661-65, Professor Dent has branched out into a number of related studies of the financiers and their role, many of which give the impression of being tentative sketches, and tend to peter out just as they appear promising. In view of the unusual complexity of the world under consideration, the ambitious variety of subjects tackled here really call for a much larger volume, expensive and cumbersome though it might be.

The search for brevity may perhaps lie behind a number of the abrupt and questionable judgments which appear from time to time, but taken together they do suggest a certain failure to focus on a defined area. When Professor Dent seems to suggest that the Habsburg-Bourbon conflict was also a contest between French financial expedients and Spanish bullion, or uses the example of Brandenburg to claim that France could have supported far larger armies under Louis XIV, one can hardly feel that the comparative method is being seen at its most fruitful. One may agree that there were always gaps which needed men of ability to fill them, without accepting the author's strange claim that "financiers strengthened the old social and governmental systems, transfusing new blood, talent and naive enthusiasm into them at a time when the best that was left to older families like the La Rochefoucauld seemed to be an elegant, civilized and justified cynicism about French society and the monarchy it served". For a start, this asserts oddly with his own data, produced later in the book, which suggest a very modest level of transfer from finance to other occupations, and a high failure rate. And if it is a dubious generalization about financiers, as a comment on the French aristocracy of the period it is astonishingly inadequate, coming as it does from an historian who has just attacked intuitive judgments in social history.

Professor Dent also has some curious ideas about venal officeholders: he expresses great surprise that any of them should prove honest, and suggests that they "nourished black thoughts" of revenge against the government of Louis XIV. Neither statement is absurd, but surely both are major exaggerations. Wider judgments also arouse doubts: the idea that the Crown could not reorganize the financial machine after the Fronde because its precarious victory over higher *robe* and princes would have been endangered is no more immediately convincing than the linking of mid-seventeenth-century finance with the final agonies of royal credit in the 1780s.

Such objections are not trivial, but their impact would have been much reduced if Professor Dent had been more systematic and searching in his computerized investigation of the financiers as a group. This enterprise has certainly yielded some useful results, although many of the statistics produced are so ambiguous that the intuitive historian need feel little alarm. The information on marriages, on other offices held, on the geographical and social origins of financiers, and on their fate, is all helpful and to the point, even if the samples are sometimes too small for comfort. It is more difficult to judge the division of financiers into primary, secondary and tertiary elites, because the reader is never given much clue about the extent or reliability of the evidence on which this categorization has taken place.

Nor is he given any lists of names to compare against the other information about individuals: the 176 members of the primary elite would admittedly have made a rather indigestible page of type, but the thirty-six members of the vital tertiary elite might at least have ranked in an appendix. In general the integration of the statistical data into the general argument is none too smooth, and it may well be that the author has tried to be too analytical in the second half of the book, which consequently gives an impression of kaleidoscopic confusion only partly justified by the complexity of the subject.

Some of the general statements about the financiers are also curious in the emphasis they place on the careers of Mazarin himself, Fouquet and Colbert. To describe Mazarin as a *munitionnaire* or Fouquet as a lender to the state is correct enough on one level, but men of this type must surely be placed in a special category, and not lumped in with financiers in general: more particularly when a good many of Professor Dent's findings seem to emphasize their singularity. Fouquet's problems as *surintendant* are clearly and sympathetically laid out, but the references to Mazarin suggest that the Cardinal's involvement needed more specific investigation. Another important minister whose activities are never confronted squarely is Particelli d'Emery. It is also disappointing to find the author announcing his intention of examining the pattern of entry to the finances by families, as opposed to individuals, and then simply citing the ambiguous case of Colbert's own family in a distinctly unhelpful way.

The relations between financiers' families and the church are unconvincingly handled: it is not much use to be told that five sisters of financiers became abbesses when they turn out to be a Fouquet and four Colberts. Most worrying of all is the section on the noticeable failure of financiers' daughters to become nuns: having established this interesting fact, Professor Dent purports to explain it by some bizarre arguments. Such an option "seems to have been available only to daughters of families which no longer felt the need to struggle upwards in French society". There would be no legitimate grandchildren for the man whose daughter took such a step." If these were the real factors, the Catholic Reform would have been much attenuated, since it is difficult to see that many recruits could have escaped such broad objections. As the author's own suggestions are clearly intuitive, one might propose an obvious alternative, which seems to fit his own evidence much better. Financiers deterred their daughters from entering religion because they generally able to make above their own original both prestige and wealth lous, in the form of the firmly established family

The attentive reader finish this book with picture of the kind system which operated and 1650s, but with unanswered questions ever emerges of the reasons or scale of lending financier at one time represent deficiencies, but it does seem that short case-studies would have done a clarify the more issues. The importance tual bankruptcy of 1661 stressed, but its impact world of financiers emerges. Reference in passing to the infliction relatively respectable by the more grasping and again an apparent development is never detail. All these criticisms course, show that Professor has been probing a very if rather muddy, pond, and great deal in his book but our understanding and further enquiry.

Down, down on the farm

P. J. PERRY :

British Farming in The Great Depression 1870-1914

208pp. Newton Abbot : David and Charles. £4.25.

The "Great Depression" of the last quarter of the nineteenth century saw British agriculture toppled from its ancient pedestal of national preeminence, its rapid decline forming the economic accompaniment to the slower retreat of the landed interest from political power. Agriculture, which accounted for as much as 20 per cent of the gross national product as late as the 1850s, came to be worth a mere 6 per cent by the end of the 1890s. This, in briefest outline, is the subject freshly discussed by P. J. Perry in *British Farming in The Great Depression*.

Described as "an historical geography", the author's perceptive treatment is based on an impressive combination of geographical and historical materials. His main achievement is to pinpoint more precisely than ever before the problem regions of the depression, and to analyse the mixture of physical, agricultural, and economic factors that made them most prone to the impact of falling prices and foreign competition. To this end he uses a variety of sources, some of which, like the bankruptcy records and the notices of farm sales in newspapers, have been neglected by specialist historians bemused by the riches of estate archives.

In the process Mr Perry corrects the over-simple distinction drawn between the depressed arable areas of the south and east and the relatively prosperous pasture areas of the north and west which was accentuated by the work of the late T. W. Fletcher. Some pasture districts, particularly those given over to breeding, experienced problems which are not adequately reflected in rent movements. It was upland Scots or Welshmen who moved from breeding districts into the low-rented farms of severely depressed arable areas and, by their knowledge of livestock, hard work, and willingness to accept low living standards, made them pay. A variety of local factors affected the fall in rents, especially the nature of the soils, access to markets, and pressure of population on the demand for land. Dairying districts suffered least. But much depended on the efforts which landlords made to help their tenants, and the farmers' resourcefulness, skill and willingness to change. The importance of personal qualities is well brought out in the interesting section devoted to the origins and degree of success of migrant farmers.

Farm capital, another neglected aspect of the problem, is also discussed in some detail. Possession of capital enabled some migrant tenants to succeed on run-down but low-rented farms; equally, the loss of working capital through bad seasons, diseased livestock, and unremunerative prices brought some farmers to bankruptcy, or took away from them means of moving out or shifting to some more profitable type of farming.

The author sets his picture in the general context of the English tripartite system and examines in turn the effects of the depression on landlords, farmers, and labourers. His examination of farming experience is on a sectoral basis, and he shows a keen sense of historical continuity, tracing the sources of the distress back to the "high farming" days of mid-century and its effects up to the hard inter-war years. It seems unfortunate, therefore, that the economic context of the depression is neglected. The background of a general fall in prices, affecting all sectors of the economy, is referred to, but we are given little idea of what the fall in farm rents and prices meant in real terms, though it is made clear that the real incomes of the much-reduced numbers of farm labourers rose also. The changing nature of the for agricultural produce is vague. We are not told, for what were the demand on the increasing prod fruit and market-garden though it is clear from the York budgets that conse this produce was related and that in 1900 a large of the urban working virtually none of it.

Mr Perry has included material in a short book of his arguments could extended and exemplified advantage. The tersely style does not always perfect clarity; and the of the footnotes, collected the text, is particularly nate when, as often happens, contain useful supplementary mation or comment. Authorities are omitted throughout both footnotes, and the bibliography withstanding, this is a practice when, for instance Thompsons (F. M. L. and E. prominently in the discussion social democracy into a banana republic. He is thus ble, by the military dictatorship power, for virtually every military offence—since, by the helplessly in the wake of has unwittingly committed

Northern lights

GORDON DONALDSON and ROBERT S. MORPETH :

Who's Who in Scottish History

254pp plus 32 illustrations. Oxford : Blackwell. £4.25.

This useful book is a *Who's Who in Scottish History*, not a "Biographical Dictionary of Famous Scots"—that is, it does not include Scots who gained their fame outside the Kingdom. But the range covers much more than history in the narrow sense: churchmen, men of learning, artists and writers in Scots, Gaelic and English are included, down to the end of the nineteenth century.

There are about 250 entries in as many pages; entries in general are not more than two pages long or less than half a page. More than 250 people are in fact included, since where it is relevant short details are given of sons, brothers, etc. The choice of people and their treatment are for further details one to the *Dictionary of phy*, where far more is with at greater length; does not diminish the use of volume work, which abides, ing would help, and some could be avoided. commoners could be inc kings and queens who one-sixth of the book Their entries are little drastically pruned versio which can be obtained textbook, and perhaps ably from Gordon *Scottish Kings*.

The way it won't be

WAHLOO :

erals
ed from the Swedish by Joan

Michael Joseph. £3.50.

Wahloo's novel is a grim little losely based on the political cial set-up in his native Too loosely, as it happens, effective, specific satire. the author is hoping that *The* may be read for universal ions, then his message seems obvious.

narrative of *The Generals* n form of the oral proceed the court-martial of an citizen heavily and unjustly involved in a country's transformation from a com social democracy into a banana republic. He is thus ble, by the military dictatorship power, for virtually every military offence—since, by the helplessly in the wake of has unwittingly committed crimes against successive sets of laws. The shape taken by the novel is original, but it is an originality which works against narrative pace and interest. The story must perforce be told, with considerable contrivance, through the archives and documents quoted and the evidence given at the trial. Mr Wahloo's thriller-writer's skill injects some tension into the situation, yet such a method would have hampered the most ingenious and economical of writers.

A small, unnamed island which is a model of democratic happiness and social well-being is "liberated" from its colonial yoke, its paternalistic regime, and its bored self-satisfaction by five quiet, civilized revolutionaries who substitute a form of idealistic anarchism in which all forms of politics, government and religion are abolished and all moral laws relaxed. When one of the five develops ambitions of power, a civil war ensues; his colleagues are disposed of, leaving him as military dictator. During the three months of the court-martial which fills in all these facts, a military coup against him is in turn being prepared and there is a suggestion that the process could continue indefinitely.

The Generals was published in Sweden in 1965, and since then—mercifully but not unexpectedly—nothing in it has been proved prescient by events. So it looks even more like a simple political thriller, designed to chill the marrow of readers in a stable and decent society, than when it first appeared. The serious moral, in so far as Mr Wahloo is concerned with one, seems to be that boredom with a complacently well-ordered society can have disastrous consequences if people try to puncture it with far-fetched libertarian alternatives: the banner of revolution, however modest, is inevitably raised by incipient authoritarians. It might be well to have this said for the democratic society Mr Wahloo is implicitly defending, just as *Animal Farm* made the point about bloody revolution against an autocratic regime. Yet to invoke Orwell shows just how far *The Generals* falls short.

Cupid's college

CHARPE :

pose Blue

Secker and Warburg. £2.25.

rpe's dull-edged satire on ge high-table life is set in ouse College, an institution only for its cuisine and its entrance system. The new, e Master, Sir Herbert Evans, higher academic standards, he women, a self-service cafe a contraceptive dispenser, ad of reactionary senior Fel spends with a toiling discussessentiales. An undergradu e himself up with a chimney gas-inflated contraceptives, l is added to the fire. Black counter-blackmail, and the outline the issues until, with a orge, murder, and a heart the college is finally saved the twentieth century.

proper respect for the comic stereotype is maintained, and Mr Sharpe has an attractively cruel way with characters whose usefulness is over. His construction is often neatly ironic—as when the dying Sir Godber struggles to the telephone only to receive an earful of brisk advice from his wife at the Samaritan switchboard. But there is more to satirical technique than surgical corsets, contraceptives, and subscriptions to *The Boy*; and deaf college chaplains and BBC homosexuals, if they are to amuse, need either more precision or more fantasy. The set-pieces are the most successful moments: in one scene Mr Sharpe manages to imbue the burial act of hoovering with heavy eroticism; and a leather-bound drinks library (Scotch inside *Rob Roy*, pink gin in *Nana*, and the toast is "Proust") is inventive enough. Finally, though, too many good chances are missed: an embarrassed undergraduate's attempt to buy contraceptives is quite ponderously handled compared to, say, Herman Raucher's *Summer of 42*.

Mr Sharpe writes as if awkwardness were essential to irony. "Above their heads grotesque animals pursued in plaster evidently plastered nymphs across a pastoral landscape strangely formal, in which flowers and the college crest, a Bull rampant, alternated." The pun is as plodding as the inversion is unnecessary, and an empty archness does service for wit. Elsewhere, Mr Sharpe doggedly repeats his jokes. "'How absolutely splendid', Lady Mary barked. 'I found your programme on spina bifida most invigorating. It really is time we put some backbone into those people at the ministry of health.'" A sentence later: "'Of course, it's the same with the dental service', Lady Mary snarled telepathically. 'We should put some teeth into it'." Too much bark, perhaps, and not enough bite.

Adam & Charles Black

April Books

A Dictionary of Ballet
G. B. L. Wilson
An invaluable reference book for all ballet students, teachers and dance enthusiasts—this new edition has been completely revised with new photographs added, to include all the most recent developments in ballet and modern dance. 550pp, 31 photos, 8¼ x 5¾in, April 25, £6.00.

Happy Families
Growing up in the 18th & 19th centuries
Jean Latham
Describes the lives of a variety of different children—"Pet Marjory" the Young Mozart, Thomas Chatterton, Edward Lear, Princess Charlotte, as well as those who were less privileged. 186pp, 9¼ x 6¾ in, 28 illus, April 25, £3.50

Nymph Fishing for Chalk Stream Trout
and Minor Tactics of the Chalk Stream
G. E. M. Skues
These two Skues' classics are now brought together in one book. They argue the case, first for the use of the artificial nymph, secondly for the use of wet fly in the capture of chalk stream trout. 244pp, 8¼ x 5¼in, April 25, £2.75.

Chatto & Windus

ROBERT C. TUCKER
Stalin as Revolutionary 1879-1929
A Study in History and Personality
The first volume of an important three-volume biography of Stalin in which Robert Tucker focuses on the personality of Stalin and his psychological development through the early days of the Russian revolutionary movement.
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MARY HOCKING
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'A more than usually acute study of the interplay between private and public affairs . . . intelligently and sharply observed.' Martin Seymour-Smith
£2.50

P. J. KAVANAGH
Edward Thomas in Heaven
Although the poems in P. J. Kavanagh's latest collection stand as complete and firm entities on their own, they also form with his other writings, 'parts of a large confession'.
Phoenix Living Poets paperback £1.25

Sussex University Press

JOHN ROSSELLI
Lord William Bentinck:
The Making of a Liberal Imperialist 1774-1839
Lord William Bentinck's career is studied in its historical perspective with particular attention to his periods in India both in the British Supreme Government and earlier; and his involvement in British and Italian affairs. 'Readable, reflective and highly judicious analysis.' New Statesman
Illustrated £6.00

PETER AMBROSE
The Quiet Revolution
Social Change in a Sussex Village 1871-1971
Dr Ambrose traces the ways in which Ringmer has changed from the Victorian period, when its economic and social structure was entirely rural, to today's metropolitan village invaded by ex-urban middle income commuters. From Ringmer the critique is extended to the housing system as a whole.
Illustrated £6.25

Scottish Academic Press

ALAN BELL (ed.)
Scott: Bicentenary Essays
This selection of 24 of the papers delivered at the Sir Walter Scott Bicentenary conference held in Edinburgh in 1971, reflects the lively current international activity in the many fields relating to Scott and his times.
Illustrated £3.75

JEAN FORBES (ed.)
Studies in Social Science and Planning
Twelve complex essays by social scientists of different disciplines presenting the researchers' viewpoint to the practising planners.
Illustrated £3.75

The critic in his everyday skin

GEOFFREY GRIGSON :

The Contrary View
Glimpses of Fudge and Gold

243pp. Macmillan. £4.95.

With characteristic honesty Geoffrey Grigson includes among his collected book reviews an article against collecting book reviews. His plea in mitigation comes in the preface, but it is not needed ; these relatively short and unambitious pieces wear extraordinarily well. Not because they were written with lapidary precision or an eye to reprinting ; most of them have an unpremeditated air, and there is some slipshash writing ; but they are the product of a vigorous mind, a definite set of convictions, and a sustained passion for literature given focus by a concentration on poetry. Mr Grigson strikes some fierce attitudes ; his favourite stance is that of the adversary. He admires Wyndham Lewis, and traces of Lewis's buccaneering manner occasionally find their way into his prose. But, however hard he tries to be awkward, a compelling good sense is pervasive and geniality keeps breaking in. The contrary views are not so very contrary.

When Mr Grigson gives us a surprise it is usually the temperate and gratified surprise of hearing what is obviously the truth spoken at last on topics where twaddle is the rule. "We have no intellectual or cultural centre", he remarks, in discussing some recent poetry; "Certainly it is not the Institute of Contemporary Arts or the University of Essex." Certainly it is not ; but if we had a centre most of Mr Grigson's judgments would be pretty close to it. Nearly forty years have passed since his editing of *New Verse* in the 1930s, years of continual close attention to poetry ; and it would be hard to point to any critic who has so successfully combined an educated traditional taste with an acute awareness of what is going on around him. He has never succumbed either to the ineptitudes of academic criticism or to the standards of the flea-market by which most contemporary verse is judged.

The opening essay is a review of Martin Green's *A Mirror for Anglo-Saxons*, and it serves also to define his own position. Left, in a solid Labour Party way, he dislikes the gentlemen of England—though by descent he is one, and nobody could ever suppose him to be anything else. He detests the establishment, but considers that he himself belongs to no class. (Of course a Marxist would say that was impossible, which does not seem to worry Mr Grigson at all.) No religion, and much aware that he is of the first culture in which this absence is normal. A minute inheritance, but earns his own livelihood, mostly by writing. Knows well enough that this has obliged him to write much that he is sorry to have written, but has tried not to curry favour or muddy the waters. Loathes the neo-Anglican cosiness that he finds in *The Confidential Clerk*, C. S. Lewis and the poems of John Betjeman ; finds sinister significance in the enormous popularity of A. A. Milne's *When We Were Very Young*.

Times change ; this essay is dated 1961, and already many of the targets aimed at have collapsed of their own accord. Neo-Anglican cosiness is not much of a threat to our culture at the moment, and one would like to know what Mr Grigson feels about the mid-Atlantic pornography that seems to have taken its place. The genteel literary establishment is not the power that it was ; but what about the flip brutality that has drowned its too-mellifluous voice ? Acrimony makes strange bedfellows : in his hatred of the genteel tradition Mr Grigson is at one with Dr Leavis ; yet aside from this Leavis is the enemy —"a small mind, brooding and vengeful, and a frequent barbarity of taste". Auden is one of Mr Grigson's culture heroes—very naturally, for where else in his generation was such a combination of wit, intelligence and poetic élan to be found ? Yet it is Auden in the perspective of the 1930s—still seen as a man of the left : and Auden in his later years realized more clearly now far the world has moved past these rebels from the English upper class of forty years ago.

Fleeing the short-haired mad executives,
The sad and useless faces round my home—

he found a new spot to camp in, but never quite a home. Mr Grigson's was an inner emigration, compatible with subsistent roots in English earth. What their two eyries have in common is that both offer a good view—a view over the old settled cities and the new conurbations alike, both to be comprehended in a single glance. Mr Grigson sees himself as contrary and off-centre ; but the historical geography has changed, and his position is now really a central one.

Though a rigorous critic of technique, Mr Grigson was never a critical purist. He finds always to see the man behind the work and the social alignment behind the man, and responds to the whole as a man in his everyday skin, not as a professor or an ideologue. He finds it hard to be neutral about life-styles different from his own, and this means that he is sometimes prickly with people he might have liked if he had got to know them better. But he tries to be fair, and after a bout of rather rough play there is usually a moment of generosity. Two things are never spared—the advanced foolfarm of a decayed avant-garde, and inflated poetical reputation. It is here that some will find the contrariness and the surprises : "There is no sound so soft, so determined, so typical of our time, as the step of artofficials advancing in fear of ridicule to accept the ridiculous."

He castigates the verbal insensitiveness, the confessional hiccups of Robert Lowell: "[lo… appreciative delusio… occurs after the dying … powerful movement".

He sees Lowell as … Hemans of modern … Hemans, so much admi… Jeffrey, Wordsworth … Beuve. He knows the … no substitute for a … "Donald Davie using … show that he's looked … or understands the … 'diastasis'". And he … cent into barbos, step by … Pound's quite sensible … junctions "to" Willia… Williams, to Zukofs… Creeley, Duncan, Basil … all the flatitudes of … modernism". Not exac… mon view of this week, … that of next, or … generations. In America … Ransom and Marianne … Europe, Pasternak ; and … nated by certain Chinese … the Japanese haiku, … there is Larkin, and he … exasperated, half-appreci… of a volume of Betjeman … for comfort in the press … further back Mr Grigson … on Hardy, Edward … William Morris.

This is an exhilarating … The scattered leaves … to be preserved in a flo… it was well worth while to … together.

In the Dickensy style

ANNE LOHRLI (Compiler) :

Household Words
A Weekly Journal 1850-1859 conducted by Charles Dickens.

Table of Contents, List of Contributors and their Contributions.

534pp. University of Toronto Press (Books Canada). £23.80.

This compilation is, as its lengthy title continues, "based on the *Household Words* Office Book in the Morris L. Parrish Collection of Victorian Novelists, Princeton University Library". Like most periodicals of its time, anonymity was the *Household Words* rule, but the Office Book gives the authorship of every item, the payment made, and other memoranda. Anne Lohrli transcribes these particulars, correcting or amplifying them where necessary : so there will henceforth be no excuse for scholars to assume, or speculate about, Dickens's authorship of items by his colleagues and occasional contributors.

Over half the book is devoted to the "List of Contributors and their Contributions"—but this is much more than a mere listing. Professor Lohrli has identified nearly three-quarters of the almost 400 contributors, and is generally able to give an account of their lives and writings, and a survey and summary of their work for this periodical ; also, whenever possible, she records their opinions of Dickens, his opinion of them, and any personal contacts between editor and contributor. These entries are written with an elegance and wit not always found in such compilations.

Anyone who has attempted to read *Household Words* extensively may well have echoed the Duke of Wellington's stentorian comment, during the interval at Dickens's production of *Every Man in his Humour*: "I knew this play would be dull, but that it would be so damnably dull as this I did not suppose !" In her judicious and informative introduction, Professor Lohrli ably discusses the limitations and tedium of the "Dickensy" style (as Mrs Gaskell called it) which so many contributors felt impelled to adopt. Read at weekly intervals, however, it suited the popular taste of the time ("one of the most delightful books in the language" was how a reviewer described the first volume of its closely-similar successor, *All the Year Round*). But a reviewer in the same journal attacked its political stance : "Isolated blemishes in the social system are magnified through the hazy medium of exaggerated phrases to the dimensions of the entire system, and casual exceptions are converted into a universal rule and practice." The same sort of thing was said about the social criticism in Dickens's novels—and with what measure of justice ? The task of relating Dickens the novelist to his editorial and journalistic work is made easier by Professor Lohrli's compilation, which will also be of great value to the growing number of students of Victorian periodicals

Tamed by love

TOBIAS SMOLLETT :

The Life and Adventures of Sir Launcelot Greaves

234pp. Oxford University Press. £3.50.

This new title in the Oxford English Novels series is up to the usual high standard : *The Life and Adventures of Launcelot Greaves* is impeccably edited, well designed, and generously produced at a delight for the common reader in its readability (for which thanks, as usual, to Vivian Ridler), and useful to the student because of its apparatus of historical introduction, critical bibliography, chronology, and explanatory notes. The blurb commends the edition as the first to reprint the novel from the text as it first appeared in the *British Magazine* in 1760-61 ; but David Evans admits in the introduction that there are "no substantive differences between serial and book forms of the novel significant enough to indicate Smollett's interest in revising or improving it". Still, it is well to go back to the beginning, and it is useful to know that Smollett left the text alone when *Sir Launcelot Greaves* was issued in book form.

Despite the disclaimer of the hero himself ("I am neither an affected imitator of Don Quixote, nor, as I trust in heaven, visited by that spirit of lunacy so admirably displayed in the fictitious character exhibited by the inimitable Cervantes"), the novel has all too often been read as a pale—an exceedingly pale—imitation of Cervantes. To be sure, there is much explicit reference to *Don Quixote* ; but it is a mistake—as Paul-Gabriel Boucé demonstrates exhaustively in *Les Romans de Smollett* (reviewed in the *TLS* on January 23, 1975)—to describe *Sir Launcelot Greaves* in these terms: it is a brew of its own, the hero tamed by love into a squirearchical conventionality that jettisons the ideology as well as the accoutrements of chivalry. The book does indeed contain a character who out-quixotes Quixote, the impetuous and suggestible Captain Crowe, sometime commander of a merchant ship ; but the young, handsome, and eminently sane Greaves stands in strong contrast to the old sailor. In fact, the characters in the novel form a gallery that induces in readers of Smollett's other works the sense (if not the shock) of recognition : Filler, the midwife and general practitioner ; Thomas Clarke, the amorous and talkative attorney ; the forbiddingly misanthropic Perret, who "was never seen to smile . . . was … to speak in praise of … whatsoever, and . . . … give a direct answer to … that was asked ; but … occasions, to be actively … most perverse spirit of … tion".

Indeed there is no more … describe Smollett in terms … *Quixote* than there is … cruder Fielding. For all … tert studied the … mained his own man, … such. The vigour of his … such as to establish … their own banner. Whether … go so far as M Boucé in … protean ironies in *Sir … Greaves* may be a matter … nal temperament (Dr … no such large claims) ; but … new edition invites … that may well lead to … ous judgments of this … of the great eighteenth-… elists.

Syngethe

PAUL LEVITT :

J. M. Synge
A Bibliography of Publi… cism

224pp. Dublin : Irish … Press. £5.

Not so much a bibliogra… a checklist : Paul Levitt … the published criticism … works up to the end of … few references to 1972 … which were made possi… of delay in the publica… book. The first half of the … items from books and … divided into sections … graphical, biographical, … and literary. There are … treatments of the synge… poems and translations … correspondence. The … the book lists items … papers, mainly Irish, … American but including … sional items from … Australia, and Korea. This … is the more useful : his … more difficult to track down.

Mr Levitt has done his … well. There are a few … generally the standard … is high. Mr Levitt has … and wide. His book is … helpful to students of …

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CASSELL

Skeletal Klee

…SPILLER (Editor) :

…Klee Notebooks
…ume II: *The Nature of Nature*

…lated by Heinz Norden

… Lund Humphries. £12.

…though a teacher of repute, … a professional theorist, in … that he left behind him no … erable body of writings pub… during his lifetime, or inten… for publication. Unlike his … colleague Kandinsky, he … live by the word. Kandin… use of the German langu… to say the least, rather un… bequeathed to the world … of the most important … on art written by a prac… artist in the twentieth century. … by comparison, remains … closed to us. If we are to … his stature as a thinker, we … depend either on the remini… of the pupils whom he taught … Bauhaus during the years … or else upon those parts of … teaching note) which have sur… manuscript. Of these alter… the former often proves the … useful.

…'s effectiveness as a teacher … above all to the impact of … personality, and something of … comes across even at secondhand, … collections such as Petra Petit… book *Aus der Malklasse* von … Klee's own notes, on the … hand, are at best enigmatic, at … obscure. They were reminders … to himself, skeletal projects … tures and classes, waiting to … clothed with the flesh and blood … course. Only in a touching stin… by those who experienced his … tion can recall, did his intel… agility and verbal imagina… show themselves with total …

…publication of the artist's … pt notes, lecture drafts … entries to be regarded as … tory then—or as an im… first step ? Much of course … on the spirit in which such a … undertaken, on the tact and … direction of the editor. Un… ately *The Nature of Nature* … precisely those qualities. Most … of all, the book lacks a clear … Jürg Spiller is evidently … tween the claims of scholar… the desire to compile a … popular book, complete with numerous illustrations and personal photographs (including a nice one of Klee's cat Bimbo) which bear absolutely no relation to the text ; an example of outstanding gratuitousness is the section of reproductions captioned " Evolution of a Theme : Trees as rendered by Klee from his youth to his maturity ".

Herr Spiller also appears to suffer from a misplaced reverence towards items such as notebook jottings and diary entries in the artist's own hand, which are reproduced in loving facsimile without much concern for their actual content. Particularly absurd is the facsimile reproduction of two pages of Klee's engagement diary, an object of admitted interest since it indicates the dates and subjects of certain of his lectures, but which scarcely deserves this kind of star billing. Frustratingly, a note by the editor, on the same page, informs us that this very diary contains " precise entries about Klee's trip to Brittany in July and August 1928. From Paley Dessau to Nanterre, Begmeil, Quimper, Quiberon, Paris, Berne. Also about his trip to Egypt, December 1928 to January 1929. Also noted are numerous visits to the opera, theatre and concerts "—all of which is omitted, presumably in order to make space for what is in fact far less interesting material. The lack of any account of Klee's movements, or indeed his activities in general, during this period also serves to reinforce one's sense of incomprehension, confronted with an object presented in a vacuum, without an adequate historical framework to guide the uninitiated, or even the comparatively expert.

A patient reader may be prepared, despite these shortcomings, to persevere in the hope of having in the end some profit from his labours. Even the patient reader is, however, likely to be perplexed by the chaotic arrangement of this tome. The editor has chosen to adopt a two-tier system (main text in bold type on the right-hand side of the page, sub-text and notes in smaller type on the left) both for the introduction and for the main body of material which starts halfway through the book on a page numbered, disconcertingly, three. The rationale behind this division is explained with elegant simplicity on the earlier of the two page elevens :

> Paul Klee's text and lectures occupy the larger part of the printed page. They are set in the larger type-size. The columns set in smaller type contain quotations from Klee's writings (in quotation marks) and notes by the editor. Occasionally comments by the editor are also set in the larger type-size, for typographical convenience and where the source is obvious.

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The succession of sections and topics in the introduction has no apparent rhyme or reason ; we are well on into the editor's argument (page twenty) when we are faced with a list of dates which we find, on closer examination, refers to the lectures printed in Volume 1 (likewise edited by Herr Spiller, under the title *The Thinking Eye*). This section is followed by notes on Klee's lectures of 1924, and then, immediately, by a section headed "The Dessau Bauhaus Schedule 1928/9". We are further reassured as to the unity of purpose which guides the editorial hand when, on page sixty (the first page sixty) we are told that " Certain notes [which ?] refer to the textual and pictorial content of Volume 1 ".

Sooner or later, art historians will have to reconcile themselves to two first principles : that not every scratch of the pen, not every jumble of unpublished papers, is worth publishing ; and that the editing of the kind of previously unpublished material here presented to us is a task demanding considerable sensitivity, both towards the reader and towards the material itself. Ultimately, any venture of this sort must stand or fall by the criteria of comprehensibility and usefulness. This book falls on both counts.

…erds of a feather

…CUNLIFFE :

…e Communities in Britain … of England, Scotland and … from the seventh century BC … Roman conquest

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…ld it was an impossible task, … it was too soon to attempt … account of the British Iron … ury Cunliffe, realizing that … it will *always* be too early a … must be made sometime", … tackled the job, hoping in … to have "given a balanced … of the material and have … justice to most of the major … and problems". His phrases … the plan of the book. … nine chapters comprise … chronological survey of the … cultures, pottery groups and … and bronze-working tradi… chronologically and by regions, … the second half of the … millennium BC. From about … the arrangement is in terms … tribal regions recorded in or … from historical and numis… sources. Ending with the … Caesar's Conquest and Tacitus … is followed by seven chap… dealing with topics common to … tions and areas—Continental … and trade ; settlements and … its patterns ; hill-forts ; tech… and art ; religion ; social or … tion. A corpus of thirty-eight … styles, from eighth century … the first century AD and distri… from Cornwall to Shetland is … listed at the end.

… Childe in 1940, and on a … smaller scale, as a part only … Prehistoric Communities of … British Isles, no work of syn… on the British Iron Age as a … whole has been attempted. It is of … obvious value to students and … have hoped for even more …

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Thames and Hudson

German style

CLAUD SUTTON :

The German Tradition in Philosophy

205pp. Weidenfeld and Nicholson. £4.

If the ambitious title of this book seems to hold out an overgenerous promise, Claud Sutton's preface restores the proper balance. He does not claim to have produced a work of original scholarship, but to have pursued two main aims in writing it. The first aim is pedagogic. It is to explain German philosophy to non-specialists, in particular to students of German literature. The second is philosophical. It is to show that philosophy is "needed to bring together our ways of thinking about 'knowledge' . . . with our ways of thinking about social action, including communication". Mr Sutton, somewhat naively, sees philosophy threatened by linguistics and what he calls the "science of logical calculi" and holds that his own conception of the function of philosophy coincides with a strong tradition in German philosophy from Kant to the Frankfurt school of sociological philosophers.

The chief merit of the book lies in the resolute pursuit of its pedagogic aim. It successfully compresses the main ideas of a very large number of thinkers—as disparate as Leibniz, Schelling, Freud and Marcuse—into less than 200 pages without giving the impression of a potted history or quick correspondence course. Only an excellent teacher and an expert in his field could have avoided this danger. It is more doubtful whether the book achieves its philosophic aim. This is so mainly because the ascription of a common conception of philosophy to, say, Kant, Freud and Nietzsche makes it both too thin and too vague to allow for cogent arguments to the effect that it has, or has not, in fact been held by these thinkers or any others. Quite apart from this difficulty, establishing a thesis about the nature of philosophy would have required interspersing the historical narrative with longer stretches of systematic argument than would have been proper for an introductory textbook.

After some general remarks about the European, the French, the German and the English ways of philosophizing, there follows a brief chapter on Leibniz and Kant. This is unavoidably, it seems—the weakest part of the book. It is full of oversimplifications and the glossary of technical terms at its end, though on the whole commendable, contains a highly misleading entry (the explanation of "analytic judgments"). The other chapters lead their reader from the thought of Lessing and Herder to German Idealism and hence to Marx, Freud, Frege, Jaspers and Marcuse. The book ends with a general chapter on the Contribution of the German Tradition.

Mr Sutton is at his best when dealing with the close relation between German philosophy and German literature, as shown for example in Goethe's philosophical poetry and its influence on Hegel and Schopenhauer. He is weaker when it comes to the explanation of more technical bits of philosophical thinking and one wonders whether a student of German literature would be able to make a great deal of the (incorrect or at least highly controversial) statement that for Frege mathematics was a language. According to Mr Sutton, German philosophy has established two propositions about the world and man. One is that our view of the ultimate facts is obscured by an irremovable veil of human convention, which is partly universal and partly dependent on particular historical and social factors. The other is that the limitations of language and culture are to be looked upon as a "grid which we can in part understand and take account of in sizing up our experience".

One notes with sadness that Mr Sutton died between the completion of this book and its publication. It is a worthy memorial to a teacher of philosophy who throughout his life was concerned with the German philosophical tradition.

The new idealism

NICHOLAS RESCHER :

The Primacy of Practice

156pp. £3.50.

Conceptual Idealism

204pp. £3.95.

Oxford : Blackwell.

A philosophical position, like a military one, may lose its strength for a variety of reasons. Among them are changes in the persons who defend and attack it and in the weapons used by them. When the position of philosophical idealism was taken up by Hegel, it seemed virtually unassailable. Although from that time until our own day it has never lacked its able defenders, their ranks have increasingly dwindled, while the numbers and the zeal of the attackers —positivists, realists, materialists, etc—have continued to grow. Another cause of the progressive weakening of the idealist position was the employment by some of the attackers of the new weapon of modern logic, which the idealists ignored, despised, occasionally ridiculed, but never really mastered. Even men of the philosophical stature of the late A. C. Ewing did not, it seems, succeed in explaining how precisely the crucial idealist Hegelian or dialectical notion of implication differed from the notion of logical deducibility of modern mathematical logic.

Nicholas Rescher's two books are intended to come to the aid of philosophical idealism in a wide, but by no means idiosyncratic, sense of the term. His strategy consists on the one hand in so modifying the idealist position that its new shape can be defended more convincingly and more effectively than the old and, on the other hand, in translating the defensible ideality theses into a modern idiom—a task which involves him in using some rather recondite and controversial parts of modern logic, such as so-called tense logic. Professor Rescher's idealism comes nearest to Kant's philosophy, interpreted after the fashion of C. S. Peirce and explicitly strengthened (or weakened) by the addition of pragmatist theses which only a highly prejudiced commentator might find in the *Critiques*. Yet Professor Rescher is right in implying that the famous Kantian doctrine of the "primacy of pure practical reason" anticipates his own pragmatic idealism and in alluding to his indebtedness by calling one of his books *The Primacy of Practice*.

Professor Rescher's idealism is thus a pragmatic idealism. It takes note, as does any epistemological analysis, of the *prima facie* difference between apprehended facts, about which nothing can be done, and practicabilities, of which some are preferred to others and between which genuine choices are realizable. The theses that our apparent choices are "ultimately" no more than the gradual recognition of preexistent facts; that on the contrary our apparent recognition of facts is "ultimately" the implementation of practical preferences; or that, although the theoretical and the practical aspect of our existence are irreducible to each other, one of them is subordinate, are speculative assertions which cannot be demonstrated without circularity. Professor Rescher, our scientific method [illegible] justifies its adopting the criteria, one must not be if one finds oneself [illegible] doctrine of the primacy of accepting such a doctrine, pertinent to examine its In tracing them Professor makes some slightly [illegible] losophical points about ments, the logic of [illegible] ments and the limits of parism.

Just as he follows Kant in receiving idealism as [illegible] follows him in conceiving conceptual and not as in the sense of being mind-independent reality. Rescher's position is clearly pared by Kant's remark theoretical philosophy can the proud name of a For Professor Rescher, poses a doctrine which the nature of reality about "the nature of our about reality". Conceptual develops this theme and like its companion volume cussions of important philo issues.

Professor Rescher has his readers to expect clearly argued and [illegible] works which will help them own thinking about the [illegible] has chosen to discuss. They be disappointed by the members of a long and hoped—continuing sequel

Things that signify

DOUGLAS GREENLEE :

Peirce's Concept of Sign

148pp. The Hague : Mouton. 18 fl.

The place of C. S. Peirce in the history of philosophy will no doubt depend principally on the fortunes of his theory of signs, which he believed encompassed most types of philosophical investigation. But precisely because his speculations on this topic were so original, produced in isolation and worked up in a series of fragmentary notes and miscellaneous papers, they remain the most obscure and inconsistent aspect of his philosophy. Commentators have thus tended to approach them shyly and obliquely. There is a brief and perceptive discussion in W. B. Gallie's *Peirce and Pragmatism*, but even J. Fitzgerald's *Peirce's Theory of Signs as Foundation for Pragmatism* has other goals in view and turns away from the theory of signs when it becomes complicated. Those interested in semiotics have been compelled to hunt through the eight volumes of Peirce's *Collected Papers*, battle with an opaque terminology, and interpret in a vacuum reflections which seemed suggestive.

Douglas Greenlee, then, has performed an important service in undertaking a critical exposition of Peirce's theory of the sign. He admits that it is a risky enterprise : turgidity and inconsequentiality are constant threats ; many obscurities turn out to be blunders rather than profound insights ; and readers may feel that on occasion he spends too long trying to worry Peirce into sense before rejecting a fallacious argument. But this sympathy is an effective strategy, especially when combined with two other virtues : a willingness to admit difficulties rather than obscure them with a panegyric flourish, and a firm grasp of the general purport of Peirce's theory, which enables him to set aside possible interpretations or implications which would be inconsistent and unacceptable. He has the grace to allow Peirce to err on his own terms rather than use obscurity as an excuse to interpret him according to other conceptions of signs and meaning. He never falls into the error of behaviourists like Charles Morris who tried to make Peirce one of their own.

Peirce proposed a functional theory of the sign : under certain conditions anything can become a sign in that it can signify, and there are as many types of signs as there are ways of signifying. Because of this broad functional perspective he did not think of the sign as the correlation of a signifier or form with a signified or meaning but as the initial term of a triadic relationship in which the sign is related by an "interpretant" (or grounds of interpretation) to an object.

The term "object" is a problem, because there seems no plausible sense in which all signs can be said to stand for or relate to objects. It is not at all clear what Peirce meant, except that, as he says, "the object of a sign is one thing ; its meaning is another". Mr Greenlee argues that Peirce insists on the representational character of signs because he saw them as mediators. But there may be a deeper reason. Precisely because he wished to make a radical distinction between "object" and meaning, he had to find a place in his schema for the objects of experience. If one thinks of meaning as a concept attached to a form, then one may assume that the concept of "dog" will be associated with dogs without committing oneself to the claim that all concepts are associated with objects in this way. But if one wishes to treat meaning as a series of developments to which the sign gives rise through its interpretants, then one must find a more explicit way of relating the sign to the objects of experience.

Despite this difficulty, the triadic schema has its virtues, which derive from the notion of interpretant. Every sign requires "some explanation or argument" which permits it to function as sign. Its meaning is not a concept univocally associated with it but the developments to which it can give rise. And since the interpretants are themselves signs which require interpretants, meanings are moments of an endless process. Peirce stresses, in other words, the productive nature of the sign, the fact that [illegible] ing is not some [illegible] which can be grasped in a of complete cognition but series of circumscriptions [illegible] archical translations. It is [illegible] this conception of the [illegible] rules of inference and [illegible] all the apparatus of [illegible] which permits "developments" brought within the realm general semiotics.

The notions of developm interpretants anticipate some most radical contemporary [illegible] semiotics, and an acquaint for example, Jacques Derrida cept of *différance* would Greenlee to appreciate the tance of Peirce's theory. It it entirely to his readers Peirce's work in modern semiotics, but this only slightly from the [illegible] pository and critical index forms.

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Back to the bike

IVAN D. ILLICH :

Tools for Conviviality

110pp. £2.25.

Energy and Equity

95pp. £1.95 (paperback, 60p).

Calder and Boyars.

In *Tools for Conviviality* Ivan Illich elaborates the thesis stated in *Deschooling Society*. Western societies cannot be redeemed by changing the people who control their powerful tools or even by changing the goals to which the tools are directed. The tools themselves—or most of them—have developed to such a point that they can by their nature serve only evil ends, whoever controls them and however good the aspirations of the controllers. The tools thus arranged are not only or chiefly the actual machines of Western technology but the institutions which serve and profit by that technology, notably the professions (of which teaching and medicine are his most quoted examples) and the whole ideology and value system which goes along with it.

These "tools" are becoming increasingly "manipulative", providing packaged goods and services which condition the recipients as consumers, while denying them, as potential producers, the satisfaction of "convivial" work, as distinct from labour or, even worse, the "operation" of machines to which the role of slave has been transferred. These tools are set for "indefinite expansion and the concurrent, unlimited creation of new needs which in an industrial environment soon become basic necessities". The now familiar results are biological degradation of the environment, loss of opportunities for convivial work, creative imagination and political participation, loss of guidance from tradition and resultant frustration.

Yet all this need not be. Modern technology can be so used and limited as to serve convivial life. The relatively undeveloped world has still the chance to opt out of the West's tragic error, even though those options are being foreclosed. (Mexico, for example, was better and more democratically served in the 1930s by the slow, general-purpose trucks that linked villages over dust-tracks than by today's highways, carrying fast, specialized transport of the rich for the rich.) For the West the road back will be painful, but an essential first step is to learn to distinguish the level at which the danger can be met—the level of the tools themselves—and the criteria which distinguish manipulative from convivial tools.

In *Energy and Equity* Dr Illich applies his ideas to transportation, especially personal transportation, and argues that the speed of the bicycle is about the limit beyond which the costs of fast movement begin to exceed and then to cancel its benefits. The pursuit of high speed is unjust—someone goes more slowly that another may go fast. It is also ultimately self-defeating. People on bicycles and pedicabs move faster in the centre of Bombay than is possible in London or Paris or New York.

Dr Illich's analysis is powered by a passionate devotion to his understanding of liberty, equality and justice and the proper relation between them. This is an old subject on which Dr Illich's life and work entitle him to be heard with great respect. Yet even a sympathetic reader of these books may stumble constantly over what seem exaggerated statements and claims, inadequate ethical analyses and unresolved inconsistencies. The reader may thus grow uncertain about the mind which is addressing him and distrustful of the message he is receiving. This is to be regretted, for what Dr Illich is saying, provocatively and even sometimes counter-persuasively, is timely and very important. Britons must also accept the fact that Dr Illich's model of the West is America.

Dr Illich himself is slightly worried by the difficulty of dividing "tools" into "manipulative" or "convivial", and he will worry some of his readers still more. British primary education, for example, is often criticized for being so "convivial" that it allows children to reach the age of eleven without having sufficiently mastered those basic "tools of conviviality", reading and writing. And this criticism is not grounded only or chiefly on the value of these arts to employers but as doors to further conviviality. One of these is the art of letter-writing, the demise of which Dr Illich deplores ; but he does not associate this with the telephone which he extols as convivial. This telephone is not the free telephone of Cuba but a telephone available to "anyone who has a coin". Yet to be convivial a telephone needs to be in the house and the office. And in England the class division between those who can and cannot afford to rent a telephone is sharper than that between those who can and cannot afford to run a car ; it is divisive in exactly the sense that Dr Illich describes in the context of private motoring.

Again, the facilities which enabled Dr Illich to take higher degrees in both theology and crystallography were convivial opportunities for his personally chosen activities. A man like Dr Illich might perhaps have found his way to them in a world without institutional schooling, *if they had existed*—but would they have existed in such a world ? Is he saying that it would not matter if they didn't ? Such unanswered, apparently unnoticed, questions arise endlessly.

Like most "either-or" antithesis, Dr Illich's simplifications will not bear the full weight of reality. Every organization both constrains and enables ; its members can do and participate in doing what without it would have been beyond their reach, and are also thereby debarred from some things which would otherwise be open to them. Often the costs are proportionate to the enablements ; for all benefits have costs. None the less, what Dr Illich is saying is of the highest importance. He is saying that in all growing organizations there comes a point beyond which costs, if rightly assessed, exceed benefits and a further point at which they extinguish even the benefits originally claimed for them ; that we are ignorant of the criteria by which to recognize this point even in theory, still more unable to do so with such a sense of urgency and assurance as to overcome the in-built trends that drive us down the road to destruction. These criteria he tries to supply. The insight is valid and crucial ; the effort is original and penetrating ; the drive is powerful and in the right dialectical direction for today. It would be churlish to ask more—even from Dr Illich.

We environmentalists

ROBERT WALLER :

Be Human or Die
A Study in Ecological Humanism.

277pp. Charles Knight. £4.50.

Be Human or Die seems to have two principal themes. The first is that the study of history shows a continuous struggle undertaken by humanists against oppressors who have denied freedom of belief to the people under their control. However, each successive revolt against authoritarian dogma has hardened into a new oppression, so that later humanists must in their turn oppose the heritage of former liberators.

Loosely connected with the first, the second theme concerns human ecology, and the need for a humanist philosophy to support it. Man can live creatively in his world only by realizing that he is not an individual on his own, but part of a wholeness consisting of You and I and the Environment. When we make the mistake of behaving as though we were all individuals, essentially separate from each other and from the world, we abuse our material resources, inflicting damage on ourselves and everything about us. We fail to realize our full humanity, and we bring disaster un our heads. Be human or die.

Robert Waller brings the two themes together in a discussion of Cartesian philosophy, which is taken as being egocentric, and which therefore cannot be the philosophy on which to build a human ecology. He finds the new humanism expressed in the philosophy of John Macmurray, who rejected the primacy of the "I think", substituting for it the "I do", i.e. the self as agent. This self is, said by Macmurray to exist only as an element in the complex "You and I" ; it is therefore more consonant with ecological humanism.

Some very diverse examples of the two themes rub shoulders. Mr Waller includes, among others, a discussion of his own escape from a very possessive mother ; the Arian controversy ; the Albigensian Crusade ; Louis XIV ; and the Russian invasion of Czechoslovakia. On the side of the humanists we have Francis Bacon, John Stuart Mill, Jesus, Kierkegaard, Bonhoeffer, the World Council of Churches, Karl Marx, and others. Turning to ecology, Mr Waller mentions dehumanization in industrial society ; the destruction of soil fertility and food flavour by the technological approach to agriculture ; the finite resources of fossil fuels ; the obsession with growth ; utilitarian morality ; commercial corporations ; nationalism, etc. Finally, there is an appeal for a new morality, a new international spirit expressed in the idea of the Fatherhood of God, and a return to the idea that the local community is the best environment for personal life and craftsmanship.

There may be nothing intrinsically wrong in casting one's net so wide if one can deal faithfully with all the topics it brings up, but Mr Waller is not the right man to do this. His heart is clearly very warm, and he lets it rule his head. He does scant justice to the subjects he touches on, preferring to generalize without adequate evidence and frequently making errors of fact.

In a book on ecology it may not matter very much to say that Athanasius led the orthodox Trinitarians at the Council of Nicaea—indeed it may not matter what one says about him at all (in fact he was there in attendance on Bishop Alexander of Alexandria). But, if a serious discussion of Descartes is included, it does matter to say that he "wrote of mind as the ghost in the machine" when that was Gilbert Ryle's deliberately abusive term for Cartesian dualism. Other philosophers get shorter shrift. Kant "demonstrated that we should not mix our logics", a proposition also attributed to C. A. Coulson. Kant is further credited with showing that reason has unfortunately been displaced by a "practical understanding which is concerned with the material world", and with demonstrating that "we can't be sure that any statement we make is true". Poor Wittgenstein comes off worse still. We are told, in one of two references, why it is that philosophers like him "hopelessly muddle themselves up" (it is because they regard knowledge as the foundation of action rather than vice versa). There is no attempt to present anything representative of the actual writings of Kant and Wittgenstein.

There is the germ of an interesting argument in saying that a philosophy which is wrong about persons may legitimate the practice of despoiling the environment and that, in order to prevent the latter, we should begin by correcting the former. But the point must be made, if it is to be convincing, with far more discipline than this.

Sociology and Development, edited by Emanuel de Kadt and Gavin Williams is a selection of papers from a British Sociological Association conference on development (374pp. Tavistock. £5.50. Paperback, £2). The selection attempts to combine consideration of theoretical issues with empirical material from both urban and rural areas in Africa, Latin America, China, Russia and Great Britain, as well as from specific studies on the mass media and the health services

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Warlord power

ROBERT A. KAPP:

Szechwan and the Chinese Republic

198pp. Yale University Press. £4.

Sinologists have not been able to explain how the recent transfers of military district commanders fitted into the objectives of the campaign against Lin Piao and his supposed idol Confucius. How happy was the New Year for these men? They had apparently been gouged out of commands in which they had been dispensing patronage and bolstering their power undisturbed for fifteen or twenty years. At the end of last year a general post took them to new provinces where they could enjoy little or no political influence.

What was shown beyond doubt was that the problem of central authority and provincial power taxes China as much today as it did in the past. For about a hundred years this provincial power has been military. And for all the trappings in which the new China likes to present itself there is no disguising the continuity even with the warlord period. This makes Robert A. Kapp's study of Szechwan between 1911 and 1938 especially apt.

The province then, as now, had more people than any other in China, and more than any Western European country. Yet it was cut off from the rest of China: there was no railway; the approach through the Yang-Tse River gorges was dangerous and arduous. The five warlords who divided the province between them in the latter part of the period Mr Kapp covers had over 300,000 soldiers under their command and sometimes fought wars between each other. The common saying had it that there were more wives than officers, more officers than soldiers, more soldiers than rifles. A still older tag was that when the empire was peaceful Szechwan was the first province to have disorder and the last to be pacified. That may also be true today if the rarity of foreign visitors to the province offers any clue.

Nevertheless simply because each commander taxed his own region and ran his own civil service Szechwan was less afflicted by bandits than many other Chinese provinces in the period. Of course there was extortion. Mr Kapp notes that between Chengtu and Wanhsien the river traffic might be subject to as many as 280 tax stations each taking a cut. Profiteering was commonplace; corruption and squeeze was the standard lubrication.

Other provinces had both high taxation and extortion. What gives *Szechwan and the Chinese Republic* its chief interest was the process whereby Chiang Kai-shek gradually infiltrated his own power into the province. Mr Kapp's study ends in 1938 when the Japanese War drove the Kuomintang Government to its wartime retreat in Chungking.

The advent of the Nationalist Government in Nanking in 1928 had actually increased the independence of the Szechwan warlords. They had only to proclaim their absolute support for the new regime and then go on as before. The turning-point came with the Communist incursion in 1933 when Hsu Hsiang-ch'ien from the Oyüwan Soviet moved in to northern Szechwan. This gave Chiang Kai-shek's forces a foothold which he used skilfully as a bargaining position when he spent six months in the province in 1935. Until then the central government was represented in the province by no more than the Bank of China, the Salt Inspectorate and Posts and Telegraphs.

Mr Kapp has some pertinent things to say about "warlords"—a slang term which he suggests does not define anything very precise except the control of a piece of territory. In the earlier period many of the Szechwan commanders were products of the military academies set up under the late Ch'ing. The army as a career also gained from the abolition of the old examination system in 1905 and with it the disappearance of the civil service system that had dominated China for so long.

Does this problem of a career structure suggest parallels with Mao's China? Has the army not gained in power and expectation because of the rough handling the civil servants—whether party or administration—have had to suffer in many campaigns other than the upheaval of the Cultural Revolution? A country that has offered the civil service career as the most respected and most stable for so many centuries will surely revert to stability in career structure for all the revolutionary hot air pumped in from time to time.

Mr Kapp handles the background to all the political manoeuvres with assurance. He does not overplay his account which is thereby the more convincing.

Olivia Manning

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LESLIE PALMIER:

Communists in Indonesia

302pp. Weidenfeld and Nicolson. £5.75.

There was a Communist Party in Indonesia before there was one in any other country of Asia—before there was one in Great Britain, in fact. Ten years ago, the Partai Kommunis Indonesia counted its followers in millions, on a numerical par with the French and Italian parties; it was managed by a bureaucracy of up to 5,000 full-time employees in the actual party, and as many or more again in its numerous unions and fronts, so that it had become a major employer, offering something akin to a career to "potential-cadre" recruits and financed mainly, with Peking's approval, by contributions levied on the Chinese community of Indonesia. Today, hardly a mosque mouse of it all remains. The literature chronicling the unique history of this mercurial movement is smaller than the subject merits. Leslie Palmier adds to it no footnoted erudition of his own, but a frankly-acknowledged, businesslike survey of facts and events brought to light by others; his originality lies in his analysis and interpretation.

The PKI which tried to seize power in 1965 on the eve of People's China's national day, only to be shattered by the Indonesian army, was the third generation of the party to pass through the same life-cycle and to succumb to the same ultimate, self-inflicted disaster. The first generation of Indonesian "progressives" grew out of an overseas initiative, from Holland, but sought a road to power through identification with forces of Muslim reaction opposed to economic and social development. When the bandits and thugs to which the party's ideology lent a pretext raised the "Bolshevik" banner of revolt in 1926, they were easily subdued by the colonial authorities. The PKI's second "high tide of revolution" came after the Second World War, when Musso, a long-standing Comintern employee, was sent from Moscow in 1948 to subvert army units and wrest leadership of the Indonesian independence struggle from Sukarno, as part of Stalin's wider putsch in South-East Asia that year; Sukarno won. The unlucky third time, Aidit reenacted much of Musso's drama, but far more ambitiously, undertaking in advance the protracted mobilization of the masses which is the hallmark of Maoism, including, again, subversion of army staff. At a moment in 1965 which suited China, the blow was struck at the army high command; the high command hit back, and won.

Mr Palmier attributes all three PKI defeats, in large part, to a repeated error: concentration on what Lenin called the "minimum programme" (aspirations of the mobilizable masses) at the expense of careful preparation for the "maximum programme" (their own ... power); yet it was the ... slaughtered the Comm... in 1965, once the army ... lead. A second fault ... was internal division, ... several armed challenges ... Communist groups and "National Communists" ... another Comintern em... wartime client of the ... Malaka. Mr Palmier points ... all the Indonesian "... factions which participated ... colonial war against the ... whether Communist or ... munist, behaved as if they ... and feared each other ... they did the pretended ... enemy.

He would have been ... stressing equally the depe... all of them, at crucial mo... foreign patronage. One ... of a remark Tan Malaka's ... Comintern associate, ... made in 1931 to the Hong ... Court: "We nationalists ... china have three parties ... guished by the foreign ... whom we look for patr... with Indonesia. The ... periodical bloodbaths of ... tic freedom fighters—done ... in the end the PKI inflicted ... suffering on its own ... on opponents—have been ... travesty of the Horatian ... that authors less realistic ... Palmier undeservedly ... them: "Dulce et deco... patria . . . occidere!"

A cure for civilization

RAGHAVAN N. IYER:

The Moral and Political Thought of Mahatma Gandhi

449pp. Oxford University Press. £5.75.

To the steadily lengthening list of Gandhiana, Raghavan Iyer of the University of California, Santa Barbara, makes an important contribution. His aim, he states somewhat blankly, is to elucidate the central concepts in the moral and political thought of Mahatma Gandhi, with special attention to the connexion between his presuppositions and his precepts. Professor Iyer believes that Gandhi's personality has had such an intense impact that it has diverted attention from his claims to be regarded as a political thinker; that his role as a charismatic leader has obscured his contribution to moral and political thought. It is possible that Professor Iyer overestimates the recognition accorded to Gandhi—a reservation which might be applied not least to his own country—as a saint and a prophet; many of his most devoted followers believe that the time has not yet come when his philosophy has even been properly understood. What is certain, however, is that behind often puzzling public acts lay a much more deeply considered moral doctrine than was generally appreciated during his lifetime, and Professor Iyer renders useful service in stripping this of the over-simplified cant which has often passed for interpretation by Gandhi's disciples—particularly foreign disciples.

Gandhi's philosophy was rooted in ancient Indian teaching, fertilized by wide if sporadic reading of such diverse sources of inspiration as Tolstoy, Edwin Arnold, Adam Smith, Ruskin, Karl Marx and Carlyle, and filtered through a mind enriched by passionate concern for the welfare of mankind. Professor Iyer diagnoses a fascinating conflict in the Gandhian mind between the Tolstoyan socialist belief that the Kingdom of Heaven is attainable on earth and the Dostoevskian mystical conviction that it can never be materialized. By the end, it seems, pessimism had secured the upper hand. The path to this conclusion is traced through a forest of references to Hindu traditional thought, political concepts from East and West and deep analysis of many of the individual threads of Gandhi's doctrine. There are times when the supporting references tend to obscure rather than illuminate, and Professor Iyer's total acceptance of Gandhi's profound integrity as a thinker and a seeker of truth may diminish the reader's acceptance of his critical percipience; a reference in his preface to the inspiration he has received from the efforts of young people in Santa Barbara to evolve fresh applications of Gandhian concepts "to the daily round and the common task" is bound to disturb sceptical minds. Nevertheless this is a book demanding and deserving close and patient study.

Gandhi set the tone for his political writing in 1909 with ... condemnation of modern ... tion. His lifetime of effort ... and deed, to prove that ... is not an incurable disea... appear from the evidence ... in on us to have met ... failure. In truth, of course ... too early to assess the effe... Gandhian ethic, but Profes... book will assist many ... understand it and therefore ... position to attempt their ... sonal evaluation.

Wurdu count

HASANUDDIN AHMED:

Urdu Word Count

A Study of Urdu word values statistically determined from extensive word count

687pp plus 20pp introduction in English. Hyderabad: Hasanuddin Ahmed. Rs.85.

Hasanuddin Ahmed, a member of the Indian Administrative Service, is the grandson of a famous Hyderabad scholar and statesman, Nawab Aziz Jung Bahadur, whose pen-name was "Villa" ("Friendship"). This has been adopted as the title of the Academy which his descendant has founded. The purpose of a word-count, here comprehensively applied to Urdu for the first time, is to determine which words are most commonly used so that the teaching of a given language can be simplified and suitable texts prepared for a variety of purposes.

The author's first task was to collect material in ten categories covering the whole range of Urdu literature from poetry to official documents, each category containing not less than 50,000 words. This provided a corpus of half-a-million words drawn from modern Urdu writing between the middle of the nineteenth century and the present day.

A statistical analysis of this corpus has resulted in a basic list of 1,012 most frequently used words, whose frequency is fifty and upwards in the samples. Perhaps the greatest tribute to the care and accuracy which Mr Ahmed has devoted to this colossal labour lies in the fact that his results correspond extremely closely with those reached by the *Urdu Newspaper Word Count* conducted by the University of Lahore and a number of other learned bodies and published in 1969. This was concern... with the press; while *Urdu Count* is based on the ... of Urdu writing.

The details of the method ... analytical processes emp... the author will be of interest ... to specialists. His results ... mand a wider following ... practical applications are ... particularly in teaching. ... gations have led him to ... clusions about the origin ... the Urdu language which ... in some quarters to be ... He points out, for example ... name "Urdu-e-Muala" ... into use until the time of ... and only became "Urdu" ... of Bahadur Shah. In fact ... may well be derived ... Sanskrit *Urd*, a "compound ... than from the Turkish word ... camp. He firmly believes ... and Urdu are sister lang... equally Indian in their ... being influenced by Sanskrit ... other by Persian. Mr Ahmed ... suggests (with his tongue ... cheek?) that "Urdu" ... be a mnemonic to remind ... that the letters composing ... are the only ones in Persian ... which do not join with ... that follow! These *obiter* ... this is a most impressive ... ment.

Population, Politics and the ... of Southern Asia, edited ... Howard Wriggins and ... Guyot (402pp. Columbia ... Press (AUPG). £10), ... papers from the conference ... Population, the Human ... and Politics in Southern ... November 1971. The topics ... basic demographic change ... problems of urbanization ... difficulties and opportunities ... face the younger generation ...

Rather racy

...AEL SETH-SMITH:

...Life and Times of Steve ...ghue

...plus 20 illustrations. Faber ...aber. £3.50.

...se days when jockeys lead ...of monastic simplicity, in the ...ts alike of their public stand... their purses and their weight, ...s reassuring to the un...rate that the Cheltenham ...Cup was won by a reformed ... It is likewise agreeable to be ...ded by Michael Seth-Smith, in ...ography of Steve Donoghue, of ...r days when jockeys, however ...ated to their craft, did let their ...own rather more than occa...lly.

...e Donoghue, who was the ...t jockey of his time—and ...bly of all time at Epsom—was ...and brought up at Warrington, ...shire, in extreme poverty. He ...the oldest of a family of five ...an illiterate Irish immigrant ...who brutalized the children ...eir mother. Such a home was ...ly as good an introduction as ...to life in a training-stable ...: food was sparse and dis...e severe.

...e ran away from home at ...en, first to the famous John ...of Kingsclere and a year ...to Dobson Peacock at Middle... Later he was employed by ...ed Sadler at Freemason Lodge, ...market. All these years he lived ...terror of being recognized ...returned by law to his father. By ...time he was eighteen he was ...ag something of a name for ...f as a trial jockey, but he ...d never sign apprenticeship ...s for fear that his father, who ...d be required to countersign ...might take him back by force ...rrington. Eventually in 1903 ...k out his indentures with a ...r near Chantilly and in 1904 ...his first ride in public; for ...st win he had to wait until ...1905 at the not otherwise ...e venue of Hyères near St ...

...obtained his jockey's licence ...uary 1907, and rode winners ...land and England. His hands ...so good that he could ride ...a long rein and remain in ...rol despite the fact that he ...ched on the horse's neck after ...manner of Tod Sloan and the ...rican jockeys who, until Sloan was warned off, dominated British racing in those years. 1913, the year of The Tetrarch, was as momentous for Donoghue who rode him. His idol, Danny Maher, had retired and Donoghue was acknowledged as his successor. He won two wartime Derbys at Newmarket and, when racing returned to Epsom, he won the Derby there four times in five years.

Donoghue was not popular with trainers. He was cavalier with those owners unwise enough to pay him retainers and, though his judgment of horses was good, he had no inhibitions about "bogging off" a ride for a horse he fancied more. In this way he lost the patronage of Lord Derby, Jack Joel and other important owners. Fred Darling, the master of Beckhampton, was about the only trainer to whom he stayed constant.

Donoghue remained the public's hero at Epsom where his courage and resource were legendary, but his ludicrous extravagance got him into trouble with moneylenders, and his long-standing liaison with Eleanor, Lady Torrington, ruined his married life and did nothing to rehabilitate his finances. He made a film in 1937 called *Wings of the Morning*, but himself took wing to India with the wages he had contracted to pay to the other jockeys taking part in the racing scenes. His last classic wins were on Sir Victor Sassoon's Exhibitionist in the 1,000 Guineas and Oaks of 1937, and at the end of the season he retired. Some of his rich friends set him up as a trainer, but the Second World War put an end to any hopes of success in this field, and he died in 1945, if not insolvent at least without realizable assets.

Donoghue had a feeling for the seamier side of racing. His first retainer came from the notorious Boss Croker, the founder of Tammany Hall, and one of his closest friends and associates was Jimmy White, the gambler and swindler, with whom he plotted many coups, only some of which came off. (Incidentally, Mr Seth-Smith includes a delightful photograph of Jimmy White playing lawn tennis in a Norfolk jacket and knickerbockers.) But Donoghue was always a hero to the public and popular with the newspapers, which it is more difficult for jockeys to be in these sober days. Mr Seth-Smith has done a good job in reminding us of a folk hero who in a very real sense was his own worst enemy.

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Honour bright

FREDERIC GRENDEL:

Beaumarchais, ou la calomnie

566pp. Paris: Flammarion.

Truth is notoriously stranger than fiction, and Beaumarchais is one of the most eminent proofs of that paradox. Larger than life in almost every activity he undertook, supreme incarnation of that feverish Parisian energy which Balzac was to depict over and over again a generation later, he is a providential gift to all popular biographers. The craftsman whose invention marked an epoch in watch-making, the secret agent abroad in England, the pioneer in organizing French support for the American colonists during the Revolutionary War, the capitalist adventurer in Spain, the dazzling lady-killer (of course, in this sort of scenario)—the list is endless, and the story virtually writes itself. He also composed a couple of good plays, which is essentially why he is still remembered; but this sort of biography sees that as merely one more brilliant exploit in a well-rounded career. So, unsurprisingly, lives of Beaumarchais still roll off the presses—this is the second in the past twelve months. With an obligatory epigraph from the great Figaro monologue in *Le Mariage de Figaro* (since everyone knows that Figaro is here Beaumarchais, no more no less), one is set fair for the well-travelled course. And, doubtless, this attractive growth industry will continue to expand.

Frédéric Grendel brings pleasant attributes to his story-telling. He has a lively pen, a nice sense of ironic humour, he has done his homework and is on top of his subject (the introductory Chronology, running to nearly forty pages, is excellent). But, as the subtitle indicates, he has a particular axe to grind. Beaumarchais must be rescued from the rather grubby reputation that has been foisted on him by the nasty French propensity for back-biting—on this the author is particularly eloquent. Well and good—though M Grendel's approach springs from an attitude that seems even more peculiarly French: the desire to prove that their great writers are also *lovable* writers. Unfortunately, in defence of his case, he goes to extremes. Beaumarchais must be plucked from the lowest depths and placed on the highest pedestal. He is, of all French writers, "peut-être celui qui a la plus fâcheuse réputation". Eyebrows will be raised; one can think immediately of a dozen others who might jostle him out of first place in that field.

But this is a quibble. What has the author made of his hero? He argues, and on the whole persuasively, that Beaumarchais always preferred honour to self-interest. Here again, though, he is not willing to settle for modest conclusions. He insists on trailing his coat. Beaumarchais is, of all French men of letters known to us, "sans nul doute, le plus honorable". *Allons donc!* Superlatives of this kind are unhelpful, being eminently unprovable. Besides, even if one accepts M Grendel's hypotheses for some of the more dubious episodes in Beaumarchais's life, there remain by his own admission some blemishes. Beaumarchais was a most inconstant husband; but then, for a worldly-wise author, this has nothing to do with *honorable*. . . . And he lacked good taste to a degree, never knowing where to draw the line, as the author concedes a few pages after his breath-taking announcement: private enemies, for instance, were considered fit vehicles for holding up to ridicule in public. By attempting too much, M Grendel invites trouble.

The fact is, Beaumarchais's life is a snare as well as an attraction. There were so many incidents of which no reliable written record exists—in some there never was one to start with. In this sense, the reputation must always remain suspect, and this has nothing to do with Parisian calumny. The jury will always be out of court and will never return with a verdict. Furthermore, M Grendel has not helped his case by generally omitting to cite his sources. True, in a popular biography that would be onerous; but then if the intention is earnest, it must be fully supported for the reader to be fully won over.

In brief, M Grendel has painted an attractive portrait, and he has made the most of all the many endearing features of his hero's character. But he is surely mistaken. Beaumarchais is no longer thought of generally as an "âme basse". He entrances us from afar by his immense talents, his prodigious activity, above all perhaps by his gaiety (M Grendel might have considered the more easily defended superlative that *Le Barbier de Séville* is the gayest play in French theatre). Whether he was wholly honourable in every one of his brilliant deals seems hardly relevant any longer. Besides, one must repeat, his claim to immortality rests on his two great comedies. Biographies like this are delightful soufflés, but the main course lies elsewhere.

The elder Trollope

THOMAS ADOLPHUS TROLLOPE:

What I Remember

Edited by Herbert Van Thal

279pp. William Kimber. £4.25.

"I have been a very happy—I fear I may say an exceptionally happy man", wrote Thomas Adolphus Trollope when he was nearly eighty. Five years older than his brother Anthony, Tom outlived him by ten; born at the end of the first decade of the nineteenth century, he survived until 1892. The example of Anthony's assiduity might tempt one to think of Tom as indolent; "I have a pretty turn for idleness", he acknowledges in *What I Remember*; but the record of his industry is in fact thirty works, including a *Life of Pius IX*, a number of novels, and three volumes of autobiography; *What I Remember*, edited by Herbert Van Thal, is an abridgment of the first two.

It is true that Anthony wrote more than twice as much as his brother and spent the best years of his life in the Post Office; it is also true that Tom gave up regular employment after a short and unhappy time as a schoolmaster in Birmingham. He spent a few years in Florence where he and his wife, Theodosia, and his celebrated mother formed the centre of a literary circle at the Villino Trollope. Later, after the death of his mother and Theodosia, he lived in Rome with a second wife, who also made him happy. Not until 1890 did he return to England permanently.

What I Remember is the readable and attractive record of a long life among interesting people: the Brownings of course, Dickens, George Eliot and G. H. Lewes, Landor, and many others. Although it is possible to wish that the whole of the first two volumes might have been reprinted (the third is very much less interesting), Mr Van Thal is no doubt correct in his opinion that the public is less willing to bear with *longueurs* than were the readers of the 1880s. In any event, *What I Remember* is worth reissuing not simply because its author is the son of Frances and brother of Anthony but because he has a gift for portraiture, including self-portraiture, and a sense of his time. These reminiscences have a literary value of their own; they both bridge and preserve the distance between the two eras.

A Memoir of Thomas Bewick, Written by Himself was first published, with some editing, by the artist's daughter Jane in 1862, some thirty-four years after its author's death. It is now reprinted in handsome facsimile (344pp. Newcastle upon Tyne: Frank Graham. £3.50). Mr Graham hopes shortly to publish Bewick's manuscript in its entirety for the first time.

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TIMES PAST THE TIMES

T·L·S

73rd Year 19 April 1974 No. 3,763

Commentary

Jack Clayton's new film version of *The Great Gatsby* is a failure all right, but not in the obvious ways that its critics have so far led us to expect. *Pace* the American notices, it tries like mad to be faithful to Fitzgerald's novel and yet, *pace* the British ones, it drifts cluelessly away from it at more than a few key points. Well-written books can't, after all, be trimly transposed from page to screen; they need to be re-imagined and reworked, creatively not obsequiously, and to this task Mr Clayton and his scriptwriter, Francis Ford Coppola, are evidently unequal. The movie is so lavishly—and incompetently—respectful, so scared of being a travesty, that the original is neither surmounted nor assimilated; after a while, its fidelities to the text seem as pointless as its departures.

Perhaps the most elusive feature of Fitzgerald's novel is its grand inconsequentiality, the triumphant reticence of motive, characterization and incident. Once you remove the narrator and his narrative style, you subvert Fitzgerald's irony and evaluative poise, and a very threadbare thing remains. All that is then left to catch the filmic eye, besides glamour and nostalgic sauce, is a love story and its melodramatic termination. It was, furthermore, a part of Fitzgerald's purpose that Daisy should be trite and shallow, Gatsby fixated and remote, and their affair a wispy, insubstantial business (Gatsby himself is on set for less than a third of the book). The melodrama momentarily looks more promising to the cineast but again any lingering here reduces the dénouement to rickety contrivance. Clearly unless the book is going to be followed with obsessive care, it had best not be followed closely at all.

Mere leaves in the wind of cinematic convention, Mr Clayton and Mr Coppola helplessly allow *The Great Gatsby* to disperse into generic compartments. The love-story element becomes a simple-minded love story: Fitzgerald's meshing of illusion and disingenuousness slides into a gooey idyll, with the photogenic stars reclining on summer lawns, their histories voiced-over in an echoic croon. Jay and Daisy, even more than most lovers, are least compelling when left to themselves, which is why Fitzgerald saw to it that they always had company. Their love holds fascination only for as long as it is a dream, unphysical and unfulfilled; nothing is gained from realizing it in all its radiant banality—"I love the way you love me", and so on. Similarly, we might just as well have been watching *Charley Varrick* towards the end, when the demented redneck Wilson goes on Gatsby's trail. The film's insensitivity to the mood of the novel is nowhere more clearly shown than in the treatment of Gatsby's murder: Fitzgerald's final glimpse of him, an elegant corpse afloat on his lilo, is rejected in favour of gunplay and bursting ketchup-packs, leaving the mutilated mogul a bloody smudge in his immaculate pool.

Naturally, since Carraway is a personage of little money-spinning interest, the first-person perspective is thoroughly vetoed. Voice-over is used at odd moments and a certain amount of the narrative is no less capriciously stuffed into the mouths of various characters at various times. Carraway's parallel affair with Jordan Baker is thus disastrously minimized, so that the feeling of disgust and lassitude with which the book closes (and opens) is replaced by Carraway's seemingly overblown and off-centre moralizing. The film's penultimate scene has Carraway telling Jordan—of all people—about the rich being a feckless lot, *then* finishing their relationship with an emasculated version of the "careless driving" conceit, *then* seeing the bubblingly oblivious Daisy again (a needless curtain-call), *then* having his final confrontation with Tom. The "story" having been rounded off, Mr Clayton sprints for the credits.

As well as the normal sins of omission and compression there are numerous minor departures so utterly free of significance as to appear almost accidental. Why, for example, make Gatsby's estrangement from Daisy of eight years' duration as opposed to five (unless to account for the incongruous length of Mia Farrow's teeth)? Then there are emendations that one supposes were deliberate—Gatsby wigging Tom for not having seen action in the war, Tom knowing everyone at Gatsby's party—but these are thrown out casually, with no attempt to incorporate them into the argument of the film. And there are straightforward vulgarities — Gatsby's *Godfather*-like top-floor boardroom, shots of Daisy and Tom "making up" after Myrtle's death, the Gatsby-Daisy tea-date swooningly romanticized—all as otiose, aimless and prolix as the book is sharp, direct and economical.

Much of *The Great Gatsby*, like much of Fitzgerald, is about money, a theme that the film is even at this stage not necessarily disqualified from tackling. Gatsby himself is rich in the sense Hemingway meant when he said that the rich have more money than the rest of us: he is gorgeous, legendary and ineffectual, and his money merely expresses his flamboyance. Daisy and Tom are rich in the sense Fitzgerald meant when he said that the rich are different from us: they are vapid and indolent, and their money simply defrays their heartlessness and insulates them from its repercussions. Gatsby's dream is a sort of mistaken emulation, an attempt to turn himself into the kind of person Daisy is permitted to love. When he tells Carraway what Daisy's voice is full of, Gatsby says it in firm, innocent admiration. (Robert Redford, incidentally, says it in a je-ne-sais-quoi falter, but then again Miss Farrow's voice, for all its chirrup, is full not so much of money as of hushed evenings with André Previn, so little of herself does she shed for the screen.) Gatsby's doomed pathos arises from the fact that his dream is not only impossible but worthless anyway.

One of the best observations about Gatsby's money—and one of the best lines in the book—is made by the lone guest at his funeral.

> "I couldn't get to the house", he remarked.
> "Neither could anybody else."
> "Go on!" He started. "Why, my God! they used to go there by the hundreds."
> He took off his glasses and wiped them again, outside and in.
> "The poor son-of-a-bitch" he said.

In death, Gatsby reverts to nothing: an illiterate father, broken business connexions, no friends—and he is "poor" again. It's altogether typical that Mr Clayton should omit this scene and the dying fall of the book which it punctuates, so that we remember Gatsby only as the busted big-time gangster, all bodyguards, rasped telephone calls and tainted cash. The film is too caught up in its own prettiness and opulence to make such distinctions; like the Buchanans, it abjectly retreats into its money and vast carelessness.

* * *

When William Peter Blatty's time is through and the angels ask him to recall the thrill of them all, he'll tell them he remembers his beloved twinkly-eyed Mama, Mary Blatty. Those who were disquieted by *The Exorcist* will be absolutely appalled by its successor, *I'll Tell Them I'll Remember You* (171pp. Barrie and Jenkins. £2.25).

> This is a happy book. It is maple tree laughter in orange October. It is apple-sweet rain after wonderful news. It is red balloons and sunlit hugs on morning beaches brimming gold. Oh, yes, some of it is sad: the part that is false; the part about guilt and regret; about death; but the true part is happy and finally joyous and even as I write this, inside I am smiling.

And Mr Blatty's smile is no laughing matter.

The Exorcist, a styleless, scabrous shocker novel, created more fuss than it deserved simply because it was transformed by William Friedkin into a stylish, professional shocker movie. Reviewers of the film, perhaps under editorial pressure, devoted a lot of space to being disgusted by its (undeniable) lack of intelligence, tact and taste. Had the film come along without its publicity boil-up—and without the quarter-baked theological controversies it somehow managed to inspire—the critics would have been free to give it the hundred-or-so words of mild recommendation to horror-film buffs it merited. The sheer physical impact of the film's bestialities—the lumping ropes of green bile, the masturbatory (or rather vagina-pulping) use of the crucifix, the 360 degree neck-ricking scene—was vouched for by the caretaker at the ABC, Shaftesbury Avenue, whom Commentary personally saw wheezing over his third pile of vomit that day. Like most horror films *The Exorcist* was entertaining, improbable, sometimes shocking and always very unserious. The reviewers' ire was as misplaced as was the solicitude of the Festival of Light representatives who offered one consolation in the foyer.

Mr Blatty's follow-up is a far more disturbing work, a wendy demonstration that ruthlessness are compl abetted by certain kinds mentality. *I'll Tell Them I'll Remember You*, an autobiograph tion of oily reflections and the hereafter, is tended as some form of ment, the white magic the satanic antics of *The* Mary Blatty, all too palpa first half of the book lent shade towards the Portnoy seen through ful eyes, and this is the she would have liked for have written: cute, loving diently oedipal. Through and Mama's death (which passing away of Little fiercely secular by Blatty has found faith in G the spiritual agonies he while writing *The Exorcist* found the faith to combat the which that book might be supposed to have unleash

> The only other time I was on Christmas. Every then. Not always. Now For I never got a gift.

And later?

> I whispered aloud, " it you?" And I swear and all men and on my that in that very instan birds [these are china bir mantlepiece, you unde began to sing! ... The kept moving for per seconds. Then the stopped. But never stopp that is what Mama gave Christmas. She gave me mas.

And finally?

> No amoeba could learn love like that. There is in my heart that tells me silent and think about this today. I think you will birds sing. If you let My mother is in heaven. I there dancing.

The title of D. M. Mac book which was reviewed *TLS* on April 5 is *The Pr Metaphysics*.

A Note: EJB 1968-1973

Your death is entering its fifth year,
just the passionate duration, it is said in our times, of a marriage.
I am as wedded to your corpse as I was ever to the fleshed man.
When now I leave England (for as briefly as can be arranged)
to visit expatriate Thérèse in her German ballet
it is your grave I leave and which, returning to England, I call home.

DACHINE RAINER

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GOLLANCZ




Lowry in London, 1931, and in the Lake District shortly before his death in 1957.

The mythopoetics of mescal

TONY KILGALLIN:
Lowry
211pp. Erin, Ontario: Press Porcepic. £4.

DOUGLAS DAY:
Malcolm Lowry
483pp. Oxford University Press. £5.

MALCOLM LOWRY'S *Under the Volcano* is one of the most remarkable, rich, intricate rewarding books of this century, and Lowry wanted it to

> seen as essentially *trochal*, I peat, the form of it as a wheel that, when you get to the end, you have read carefully, you would want to turn back to the beginning again, where it is not impossible, too, that your eye might alight once upon Sophocles' *Wonders are many and none is more wonderful than man*—just to cheer you up. For the book was designed, counter-designed and interwelded that it could be read an indefinite number of times and not have yielded all its meaning or its drama or its poetry: and it is upon this fact that I base my hope in it, and in that, with all its faults, I have offered it to you.

where in the immense letter which he browbeat Jonathan into accepting his novel as it he asserted:

> It can be read as a story you will get more out of if you don't skip. It can be regarded as a kind of symphony, or in another way as a kind of opera—or even a horse opera. It is hot music, a poem, a song, a tragedy, a comedy, a farce, and so forth. It is superficial, profound, entertaining and boring according to taste. It is a prophecy, a political warning, a cryptogram, a preposterous movie, and a writing on the wall. It can even be regarded as a sort of machine: it works too, believe me, as I have found out. In case you think I mean it to be everything but a novel, I better say that after all it is intended to be and though I say it so myself, a deeply serious one too.

Lowry's analysis of the twelve chapters, corresponding to the twelve hours of the day, the twelve signs of the Zodiac, etc, so far from exhausting it, merely initiates the flood of speculation. In addition to various articles, Tony Kilgallin lists in his bibliography no less than nineteen theses or dissertations on Lowry. The major part of his own book is devoted to a study of the influence of the cinema on the one hand, and of the Cabbalist Charles Stansfeld Jones (Aleister Crowley's Magical son, alias Frater Achad) on the deeper and esoteric meanings of *Under the Volcano*. In an appendix, we are given a selected bibliography from Frater Achad's Magical Library, significant for the understanding of Lowry's (and also of The Consul's) reading.

Like Joyce, Lowry had a sly love of word-play. It is *possible* that Dr Vigil's name was prompted by Whitman's poem "Vigil Strange I Kept On The Field One Night" for the reasons Mr Kilgallin gives. But his explanation of Jacques Laruelle seems the product of his own ingenuity, rather than Lowry's.

> Anyone who could enjoy a privy pun on "jakes" (UTV 134), involving Aiken and Marston would similarly know that in mediaeval France attendant lords and ladies kept all-night *vigil* over their sleeping monarchs. The bedchambers of all important persons were used as reception rooms, with the area between the wall and the bed being furnished with chairs. This area was called la ruelle, the little street, notorious for being a dangerous road of cross-purposes. In true French and mythological fashion, Laruelle has already played Paris to "Eve" Donne's Helen and Geoffrey's sleeping Menelaus.

Douglas Day devotes even more space to *Under the Volcano*, covering for the most part different ground. He has made a close study of the different stages of its evolution from the embryonic short story written in 1937.

> The basic content of each chapter is the same from 1938-39 to 1947. Descriptions and dialogue are often identical. The chief differences lie in character definition, allusive content, importance of political reference, amount to generalizing explanation, and—in the case of Yvonne, at least—in the outcome. The most extensive single change was in doing away with Priscilla, changing the Consul and Yvonne from father and daughter into husband and wife, and making Hugh the Consul's half-brother. But an alteration more important, even, than this identity-revision, took place in the texture of the novel as mythopoeic bent led him into ever-increasing intricacy of allusion. Many of the important images were already there, in very nearly their final form; but dozens more were to be added—signs, natural phenomena, snatches of poems and songs, remembered books and films, shadowy figures appearing, disappearing and reappearing—until *Under the Volcano* finally became not a novel at all but a kind of monument to prodigality of vision. In 1939, it was on its way, but it was still very clumsy, talky, even boring and pretentious.

Writing *Under the Volcano* involved a number of complex processes of living and working, and the unravelling of these processes heightens our appreciation of the completed work.

Lowry had perhaps less creative invention than any great writer. He could not make stories up. He had to undergo experience, the significance of which he then discovered or created or embellished. His eighteen-year-old venture, *S.S. Pyrrhus*, was very different from Jack London's *Sophia Sunderland*, though both were material for novels. The hero of *The Sea-Wolf* was tough, strong extrovert. Dana Hilliot in *Ultramarine* is withdrawn, suffering, miserable, yearning for his dream girl Janet (whose name, Mr Kilgallin tells us, was chosen from Janet Gaynor, the star of Murnau's *Sonnenaufgang*): Hilliot loathes being at sea; but the voyage provided the *donnée* which Lowry wanted for his novel. And he had selected his master, Conrad Aiken, the author of *Blue Voyage*, whom he aped so sodulously that Aiken suggested a better title would be *Purple Passage*.

After the publication of *Ultramarine* in 1933, Aiken encouraged Lowry's marriage to Jan Gabrial, in the hope that she might turn Lowry from bottle to bed (though Lowry accused his spiritual father of thus vicariously enjoying Jan, to whom he was attracted but with whom he could not have an affair because of his second wife). The marriage was unsatisfactory. Lowry wrote some poems and short stories on occasions when Jan went off with other men, but the only vestige of a *donnée* was his ten-day stay in the Psychiatric Wing of Bellevue Hospital in 1935. It gave him a glimpse of the alcoholic inferno and immediately on release he began the short story, which became the posthumously published "Lunar Caustic".

Lowry, Professor Day writes, must have been "an utterly miserable young man":

> And yet. For anyone writing about Malcolm Lowry there is (or ought to be) a small voice in the back of the mind that is always saying: *Do not take me so seriously*. Lowry could be sodden, sullen, wracked with shame and remorse: a figure of total anguish. And then, say his friends, you would catch him looking at you out of the corner of his eye, seeing what sort of effect his performance was having. If you caught him gauging you thus, he was perfectly capable of breaking out into his foxy grin, throwing his arm over your shoulders, and telling you a long, intricate and hilarious joke—of which he was usually the butt. Lowry was often miserable all right, and with ample justification; but he was also capable of watching Malcolm Lowry being miserable, and laughing at the sorry spectacle. Sometimes it is difficult to do so, but it is essential to keep in mind that Lowry was a comedian first and foremost, and a great ham actor. ... On the other hand, we need also to keep before us the undeniable evidence that he was an alcoholic of Gargantuan proportions, an occasionally dangerous manic-depressive, and a suicide.

This is well said. Perhaps even more important, however, is the fact that he was convinced, and convinced others from an early age, that he was a writer of genius, albeit devoid of invention. Conrad Aiken and John Davenport were the first of his friends to recognize that genius. But neither Professor Day nor Mr Kilgallin pays tribute to Malcolm's father, Arthur O. Lowry. A rich Liverpool cotton broker, with three manly sons all obediently ready to go into business, Lowry père must have been at the same time worried by his Benjamin's adolescent drinking and perplexed at his literary ambition. He had the humility to acknowledge that he himself knew nothing about writing so he paid Conrad Aiken and John Davenport to help Malcolm. After Malcolm left Cambridge, his father made him what in those days was a handsome allowance of £7 a week. The money had to be collected from an appointed agent, who could report back to Liverpool on Malcolm's progress. Arthur O. Lowry was a teetotaller (was there perhaps a tendency to alcoholism in the family?) and he was understandably worried that what he gave Malcolm to enable him to write enabled him also to get self-destructively drunk. Yet the allowance continued to be paid.

Malcolm himself was also worried about his alcoholism. One part of his nature longed for a sober, healthy, paradisal existence. Another, the thirsty, visionary, violent mythopoeic part, longed for (as well as feared) the horrors of the alcoholic hell.

In Mexico Lowry found the landscape, the people, the attitude to life and, even more, to death, that he wanted. But he was cut off by knowing almost no Spanish. (His books are sprinkled with fragments of foreign languages, as a compensation for his inability to master any tongue except his own.) He collected fragments from Mexican English newspapers, ludicrous menus, gnomic public inscriptions which he mistranslated, vivid pictures, like a peasant woman with a bird in her bosom: but by September 1937 his only *donnée* had been a bus-trip to Chapultepec with Jan which provided the short story that eventually became Chapter Eight of *Under the Volcano*.

Something had to happen in life before anything could happen on paper. When the Aikens visited the Lowrys in July, Lowry had vanished for one or more nights of drinking, while Jan waltzed off on holidays. The same thing happened when the Calder-Marshalls appeared in September, but this time the pattern was different. Jan followed the Calder-Marshalls to Hollywood and Malcolm, in Oaxaca, his city of love-hate, reached the abyss of alcoholic degradation, drinking in prison out of a pisspot. His one friend in the city, Juan Fernando Marquez, a hard-drinking, English-speaking employee of the Banco Ejidal became one of

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Oxford

Lowry's heroes, the man of action and good will, Lucifer in the garden. Although Lowry's three spells in prison were clearly for drunkenness he chose to consider that he was the victim of fascist oppression.

Professor Day has assembled probably all that can be known about this dark period of Lowry's life. But his acceptance of Lowry's story that one day during the Oaxaca visit, he rode twenty miles, with Juan Fernando Marquez running by his side, is incredible, and the idea that Malcolm ran any danger in a Mexican city, because he was an Englishman or even a *gringo*, is wide of the mark. His danger lay in being a drunken nuisance who could not explain himself in Spanish even when sober.

This matters less than the indisputable fact that Jan's desertion and his loss of liberty and, at times, of sanity, in Oaxaca, gave him the material he had been seeking for his novel. But eight years had to pass before the fourth and final version of *Under the Volcano* was completed. Professor Day has studied and compared the different drafts—which would not have been made without the love and assistance of Margerie Bonner, whom Lowry met in Hollywood after Jan had refused to see him again and whom he married immediately after his divorce. Life in their shack on the sea at Dollarton, BC, was primitive and in the winter very hard: for some time the paternal allowance was cut off owing to wartime currency restriction and for still longer wartime shortages made liquor hard to get. For months on end Lowry worked soberly away at what Conrad Aiken rightly said was not a good novel but undoubtedly a masterpiece.

Under the Volcano is not an organic whole. Yvonne, constructed half from the biographical details of Jan Gabrial and half from those of Margerie Bonner, achieves no life of her own. The male characters are all aspects of Lowry's own personality, with details of his own experience, though given properties taken from other people. Geoffrey Firmin is a consul because the French Consul was Jan's lover. Yvonne's lover is French, but is a film-maker. Geoffrey is in age and early experience Malcolm's eldest brother Stuart, but in his drunkenness, his attitude to his wife, Malcolm as Faustus damned. Hugh, however, is Malcolm's age, Malcolm the ineffective left-winger, making an appointment with a drunken Mexican bus-driver to drive his bus next day to the Spanish Civil War. Laruelle is the Malcolm who even in the depths of despair looked dispassionately on at the spectacle Malcolm was making of himself. The realistic details incorporated in the novel are like lumps in porridge.

Scenes like the Consul on the ferris-wheel, talking to Mr Quincey in the garden, scheming for the next drink, succeed both on a realistic level and a mythic one. These were the two levels on which Lowry normally lived. This stage of mythopoesis took on a new magical dimension under the influence of Charles Stansfeld-Jones and his books. It is not merely the explanation of the dark night of Oaxaca, but also the ennoblement. As Professor Day writes,

> On the magical plane, then, it is not enough to say simply that Geoffrey Firmin is a drunk: he is —or had been—a mystic, an adept in the most esoteric varieties of occultism; and his drunkenness is for him no mere vice, but a depravity of awesome proportions, a sickness of the soul, perhaps even—because he comes to embrace his depravity, and consciously to seek his destruction—a perverse way to spiritual enlightenment. Thus his final suicidal debauchery is more than just that: it is a frenzied and headlong leap into the abyss, a deliberate and successful attempt at self-damnation.

By exteriorizing his destructive self in the Consul, Lowry hoped by a further twist to free himself of depravity, to become the master of his vice. Or so it may have appeared, in moments of creative euphoria, of drunkenness recollected in sobriety.

In the autumn of 1945, with the novel dispatched but not yet accepted by publishers, Lowry took his second wife to visit the scenes described in the novel over which she had spent so much time in the last seven years, and by seeing them in the light of relative happiness and sanity, to prove they were not in fact places of nightmare. In *Dark as the Grave Wherein My Friend is Laid*, his hero returning to Mexico asked himself:

> Was he coming here with a pride of accomplishment with [Margerie], and a gesture of defiance, to fling his gage in the face of fate and say (and say moreover in clichés), Look, I have succeeded, I have transformed, single-handed, my life-in-death into life, nay what is more I am going to make that life-in-death pay for the future, in hard cash, I have come to show you that not an hour, not a moment of my drunkenness, my continual death was not worth it: there is no dross of even the worst of those hours, not a drop of mescal that I have not turned into pure gold, not a drink I have not made sing.

It was a hope soon gone. In Mexico City, at the dreary Hotel Canada, in the Cinco de Mayo, Lowry took fright and suggested they return to Canada. But Margerie was filled with the euphoria of a first tourist visit to Mexico. They moved to Cuernavaca, where by Lowryan coincidence they were offered an apartment in the same house where the French Consul had lodged and which Malcolm had used for Jacques Laruelle. Professor Day writes:

> They took the vacant apartment, in spite of Lowry's misgivings: it seemed to him that he was in grave danger of being taken over by his own fiction, of becoming a character in his own novel. . . . What, he began to wonder (and to note in his journals) if he were coming back to Mexico not to assert his rejuvenation but to seek the death that had eluded him there eight years earlier? What if he had invented that death in the final chapter of *Under the Volcano*, and now had returned to claim it as his own?

In the middle of writing his famous letter to Cape in defence of *Under the Volcano*, he took Margerie on an excursion to Zamboala. Everything went wrong. Bus connexions fell through. They ran into a high wind, cut their feet on broken glass, and lost their tempers. They had been drinking heavily each night and on this evening of their return Lowry bought a bottle of mescal. They were soon quarrelling bitterly and Lowry became drunker than he had been for years. He passed out for a short time, while Margerie went to sleep. Then waking to find the mescal bottle empty, he sliced his wrist with a razor blade, not very deeply, but with a lot of blood and enough noise to wake Margerie up to call the doctor. He had begun to live another book, a sequel to *Under the Volcano* which he called *Under under the volcano*.

It turned out to be two books, neither of which he ever finished. The first, posthumously published as *Dark as the Grave Wherein My Friend is Laid*, was the story of their return to Oaxaca in search of Juan Fernando Marquez, now mysteriously dead. The second, *La Mordida*, not yet published, was based on the experiences described in the *Selected Letters*, pages 91-112 in a deposition to A. Ronald Button, a Californian attorney. The whole ludicrous affair arose from Lowry's refusal to slip a fifty-peso bribe to an Acapulco policeman and ended with their being deported as undesirable aliens, terrified that they would be shot in the back. During the whole affair they were both keeping careful notes, aware that here might be another marvellous book. It wasn't. Though Lowry could not have written *Under the Volcano* without living it beforehand, he could not write another *Under the Volcano* without years of privation, sobriety, reflection and revision.

Under the Volcano was duly published. In Britain it was a *succès d'estime*, in North America a best-seller. Not a drop of mescal, it seemed, had he not turned to gold, pure or impure. And yet its aftermath was shattering to one who sensed that the foundations of his creative life had collapsed. He wrote in "After Publication of *Under the Volcano*":

> Success is like some horrible disaster
> Worse than your house burning, the sounds of ruination
> As the roof tree falls following each other faster
> While you stand, the helpless witness of your damnation.
> Fame like a drunkard consumes the house of the soul
> Exposing that you have worked for only this—
> Ah, that I had never suffered this treacherous kiss
> And had been left in darkness forever to founder and fail.

The ten years from the publication of *Under the Volcano* to Lowry's death, "by misadventure", in July, 1957 were sad, desperate, terrifying.

Professor Day rightly begins his book with Lowry's death and the years leading up to it, recognizing that the climax of his life was the completion of his masterpiece. The last ten years were in every sense an expense of spirit in a waste of shame. His book is a most useful contribution to the understanding of Lowry's work and the character of the author. But it does not rank highly as a biography, especially on the English passages. Mr Kilgallin based in Canada and Professor Day at the University of Virginia made brief sorties across the Atlantic, to supplement by interview the material collected by Conrad Knickerbocker in the equally brief sortie he made, before killing himself in 1966.

Mr Kilgallin, with the aid of Emil Marmorstein and Father Hickin (whom Professor Day did not interview), has identified the name of the [illegible] who was the original of [illegible] dule and Peter Co[illegible] Paul Lancelot Charles [illegible] the date of his [illegible] even he did not [illegible] sult the reports of [illegible] Day calls the "more[illegible] up inquest" at which [illegible] evidence, and which was [illegible] in two columns in the [illegible] *Press and News*, November [illegible] (This makes it clear that [illegible] ed himself because he [illegible] blackmailed by someone [illegible] not because Lowry had [illegible] homosexual advances) [illegible] Day's account of the affair [illegible] be derived entirely from [illegible] coloured recollections by [illegible] Lowry of Malcolm's [illegible] later years. He refers to [illegible] "this youth, who Lowry [illegible] was so strikingly handsome [illegible] had been the model for the [illegible] tion of the young sailor [illegible] packets of Players Cigarettes [illegible] he had submitted his [illegible] any English reader, Profe[illegible] would have learnt that the [illegible] of Players cigarettes had [illegible] signed before the birth of [illegible] or Fitte. Any of those [illegible] Lowry in the 1930s could [illegible] ed that the Fitzroy Tavern [illegible] time was frequented by [illegible] bar-hornet who claimed to [illegible] ceipt of a pension of £5 a [illegible] having posed as the young [illegible] some quarter of a century [illegible]

This sort of inaccuracy [illegible] found both in Professor [illegible] Mr Kilgallin, does not [illegible] in consideration of Lowry [illegible] of *Under the Volcano*; but [illegible] tating, because it could have [illegible] avoided if the authors had [illegible] the trouble to refer back [illegible] sources.

To the Editor

Eric Berne

Sir,—Your reviewer (March 22) apparently accepts the late Dr Eric Berne's view that the question "Where are my cuff-links?", when asked by husband of wife, is an adult one when equably rendered. Would the question, from wife to husband, "Where are my earrings?" be considered comparably "adult" if asked in suitably dulcet tones, or would a husband be regarded with some indulgence who replied, "Same place as the pin of your nappy, perhaps"?

In other words, what concept of adulthood is it that requires women to treat as "adult" in their husbands and lovers the sort of question that only a spoilt child would get away with asking its mother or its teacher?

SYLVIA BRUCE.

8 Cambridge Gardens, London W10.

Ossian

Sir,—Your Commentary of April 12 on the "Ossian" exhibition currently in Paris regrets that this important show is not coming to Britain. Your paper is not the only one to have expressed this regret, and quite rightly.

Last autumn, I and another art historian suggested to the Scottish Arts Council that "Ossian" be brought to Scotland, possibly during Edinburgh Festival time. After all, he started up here! The Council's art committee was not interested. When the Arts Council of Great Britain eventually heard of the exhibition, the London office made inquiries in Paris, but it was by then too late to be able to arrange an extension of the tour after Hamburg. That the Arts Council in London did not know about this exhibition at a much earlier stage shows a lamentably inefficient bush telegraph, and that the Scottish Arts Council did not push through the idea of bringing "Ossian" to its Charlotte Square gallery, or to some other Edinburgh site, is scarcely credible.

DAVID IRWIN.

University of Aberdeen Department of History of Art, King's College, Old Aberdeen AB9 2UB.

Sir,—May I suggest that the writer of the Commentary in the issue of April 12 would find it helpful to get in touch with the keeper of MSS in the National Library of Scotland to give him some assurance on the question of Ossianic originals? He would then discover that the Book of the Dean of Lismore which is in the keeping of the National Library of Scotland contains nine poems attributed to Ossian besides others of equal antiquity by other Gaelic bards. These were written in Ireland and transcribed in phonetic "common" Gaelic in the beginning of the sixteenth century by Sir James Macgregor of Lismore, about two centuries before James Macpherson was born. The present ignorance or indifference of Englishmen and Scotsmen to this indisputably authentic record no doubt explains why France and Germany prefer to mount their Ossian exhibition in an appreciative atmosphere.

FORBES MACGREGOR.

17 Kaimes Road, Edinburgh 12.

New American Poetry

Sir,—Peter Ackroyd (April 5) finds fault with the title of the survey of new American poetry (March 29) and complains about the neglect of certain poets. For the record, let it be said that the titles of *TLS* reviews are not normally made up by the reviewer. As for the omissions he mentions, they had nothing to do with anyone's taste. The plan was to deal with books published since the summer of 1973 that had not already been reviewed in *TLS*. The one exception was due to an error in dating. I particularly wished to include James Schuyler, but his work lay outside the chronological limits; and these were not made explicit because of a change in plan consequent upon larger editorial changes that occurred while the article was going through the press. A knowledgable reader might have observed grosser omissions than those mentioned by Mr Ackroyd if the survey had been designed to reach so far back as the time before Frank O'Hara's death (1966).

YOUR REVIEWER.

Marius Bewley Committee

Sir,—Readers of the *TLS* may be interested to know that a committee has been formed to honour the memory of Marius Bewley in some way appropriate to his spirit and his interests. We would like to establish a fund of some $20,000 in his name and use the income for two occasions each year: a reading of poetry one semester and a public lecture the other, on the Rutgers campus at New Brunswick where Marius was loved and distinguished [illegible]

Contributions should be [illegible] able to the Marius Bewley Fu[illegible] sent to: Professor Richard [illegible] Department of English, 3[illegible] Hall, Rutgers University, New Brunswick, New Jersey 08903.

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JAMES ME[illegible]
KARL [illegible]
FREDERICK MOR[illegible]

Marius Bewley Fund Com[illegible]

Soviet Union

Sir,—On February 22 yo[illegible] lished a review of Loren G[illegible] book *Science and Philosophy* [illegible] *Soviet Union* which we p[illegible] last autumn. The review sa[illegible] the Allen Lane edition is "a [illegible] edition of a book originally [illegible] lished in the United States in [illegible] This is not correct. The book [illegible] first published in 1972 by Al[illegible] Knopf, New York. The error [illegible] ably occurred because one [illegible] of the book appeared in an [illegible] form in another book publish[illegible] the United States in 1966.

PETER CAR[illegible]

Allen Lane, 21 John Street, [illegible] don WC1N 2BT.

Wing via King's

Sir,—Readers who have ex[illegible] concern about the revised ed[illegible] the late Donald Wing's *Short* [illegible] *Catalogue of English Books* [illegible] *1700* may be interested in [illegible] gress of the new edition. V[illegible] has been distributed by the [illegible] Language Association of Ame[illegible] Fifth Avenue, New York City [illegible] Volume II is now in proof. It [illegible] accompanied by an explana[illegible] of numbers altered in Volu[illegible] the revised edition.

To facilitate the answe[illegible] queries by British scholars, [illegible] Evans, of King's College, Ca[illegible] has kindly agreed to recei[illegible] quiries about Wing entries, [illegible] to forward subscriptions fo[illegible] volumes.

JAMES M. OSB[illegible]

Chairman, Index Com[illegible] MLAA, 12a Crown Str[illegible] Haven, Connecticut, USA.

"The Life and Times of Mary Tudor"

Sir,—A comma has replace[illegible] stop in my review of Jasper [illegible] *The Life and Times of Mary Tu*[illegible] (April 12), with unfortunate [illegible] quences. I did not intend to [illegible] that the war with France in 155[illegible] economic causes.

YOUR REVIEWER.

Andrew Young

[illegible]—The "Wee Frees" were [illegible] who refused to enter the union [illegible] between the Free Church of [illegible] and the United Presby[illegible] Church since—though they [illegible] not have put it so—the United [illegible] Church thus formed lacked [illegible] your contributor calls "the [illegible] puritanism of the Wee [illegible]"

[illegible] John Young was not [illegible] with this minority but [illegible] student and minister of the [illegible] Free Church and his first [illegible] was with a congregation [illegible] belonging to the United [illegible] Church. In other [illegible] his background was that section of the Scottish Church which [illegible] away from Calvinism. [illegible] from south of Tweed may [illegible] for losing his way in [illegible] undergrowth of the Scottish [illegible] scene, but this mis[illegible] affects your contribu[illegible] analysis of Young's mind.

JAMES BULLOCH.

[illegible] of Stobo, Peebles EH45

Johnson on Shakespeare

[illegible]—One way of deducing [illegible] in the "Preface to Shake[illegible]" Johnson was willing to allow *deliberatively* of the first edition [illegible] or amended it himself to [illegible] in subsequent editions [illegible] to his *Dictionary*. There [illegible] he gives *Deliberately* and [illegible] it "Circumspectly; advis[illegible] warily", he does not recognize [illegible] adverbial form of *Deliberative*. [illegible] his definition of *Deliberative* [illegible] suggests that even if he recog[illegible] its adverbial form, its meaning [illegible] not be the one he intends in [illegible] context. He defines *Deliberative* "Pertaining to deliberation; apt [illegible] consider". All critics, he was [illegible] are apt to consider, but in [illegible] one attacks the neo-classic con[illegible] of Shakespeare warily. [illegible] for this reason that, editing [illegible] in 1969 with the late Geof[illegible] Tillotson, I chose to regard the [illegible] to *deliberately* as Johnson's [illegible]

PAUL FUSSELL.

[illegible] University, New Bruns[illegible] New Jersey 08540, USA.

[illegible]—I would like to claim, with [illegible] of certainty characteristic [illegible] bibliographers and flat earthers, what Johnson intended was, as [illegible] as these things can ever be, [illegible] dogmatically but *delibera*[illegible] Professor Ricks (April 5) [illegible] been misled by the Yale editors' [illegible] reticence about some aspects [illegible] textual investigation.

[illegible] textual situation is this. There [illegible] relevant editions of John[illegible] *Shakespeare*: 1765, 1765a (the [illegible] edition that year), 1768, 1773, [illegible]778. It would be reasonable to [illegible] as Professor Ricks and, pre[illegible] (since they have nothing to [illegible] the subject), the Yale editors [illegible] each of these editions was [illegible] from the previous one. Thus [illegible] Ricks, noting acutely that [illegible] substantive variants first occur [illegible] 1765a and are repeated in 1768, [illegible] that 1773 and 1778 revert to the [illegible] of the first edition, assumes [illegible] 1773 was set from a (very) care[illegible] corrected copy of 1768. This [illegible] can hardly be so. There [illegible] a number of variants in *punc*[illegible] (I make it sixteen), that do [illegible] same thing: they occur in 1765a [illegible] 1768 but are "corrected" in [illegible] to the readings of the first edi[illegible] It is unlikely (to say the least) [illegible] the corrector of 1773 referred [illegible] minutiae back to the first [illegible]—that would have required [illegible] kind of systematic collation of [illegible] that only twentieth-century edi[illegible] have been willing to undertake. [illegible] there are too many for coinci[illegible] The obvious answer is that [illegible] was set from a corrected copy [illegible] first edition, 1765; the vari[illegible] of 1765a and 1768 do not signi[illegible] repeat themselves in 1773 [illegible] the compositor was unaware [illegible] their existence. The point is neat[illegible] confirmed by the fact that in one [illegible] Johnson's notes on *As You Like* [illegible] (Yale edition p 249) a blatant [illegible] in 1765 is corrected in 1765a, [illegible] 1773 and 1778 revert to the [illegible] erroneous reading.

The implications of this for the [illegible] at hand are as follows: Profes[illegible] Ricks assumes that Johnson saw "deliberately" in 1768, liked it, and [illegible] it stand. But he was correcting [illegible] which read "deliberatively", [illegible] was presumably unaware of the [illegible] of the alternative reading. [illegible] this point you have a choice of co[illegible] Either Johnson passed on a copy of 1765 containing "deliberatively" to a compositor who fell into the same error as the man who set 1765a; or else Johnson corrected 'deliberatively' to "deliberately", thus producing intentionally what a compositor had produced by accident. Editors have known for a long time now that copyists are prone accidentally to substitute an easy word for a difficult one, particularly if they look like each other. Authors, on the whole, are less likely to do so; why should they? It's especially hard to imagine Samuel Johnson going in for this kind of word-mincing. I submit that we are stuck with "deliberatively", whether we like it or not.

TOM DAVIES.

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Pseudo-musicology?

Sir,—Two-thirds of the review of *Music from the Middle Ages to the Renaissance* (March 22) are devoted to my two chapters, which constitute one fourth of the book. Since your reviewer's comments are consistently negative, I request the opportunity to turn them aside when they are unwarranted and to acknowledge them in the two applicable cases.

(1) The criticism of the two quoted statements regarding sequence and prose is incomprehensible. Apel (*Gregorian Chant*, p 434) calls the sequence "a type of Alleluia trope", and Harrison (*Music in Medieval Britain*, p 67) states that "the term *prosa* was used in France in the early Middle Ages as a synonym for sequence".

(2) I am properly taken to task for calling one of the polyphonic items in the Codex Calixtinus a sequence, when in fact it is a responsory trope, which is of course structurally identical with the sequence.

(3) In an essay written more than ten years ago I referred to the tenor of the motet "O homo considera" as "three statements of the beginning of the solo portion of the responsory 'Filiae Jerusalem'". The erroneous apposition "a *prosa*" on page 283 of the present volume, which was not in my manuscript, is an unfortunate production error; cf also page 541 of my essay in *Fs Leo Schrade* (1973).

(4) The same production error accounts for the designation of the sequence "Balaam inquit vaticinans" as a prose. It is a matter of very small consequence in any case; while the term "sequentia" was used more commonly in England than "prosa", the use of the latter is by no means incorrect.

(5) The Compostela source does *not* contain four polyphonic responsories and one gradual; it does, indeed, contain five responsories, as stated by me. If your reviewer has evidence to the contrary, it would benefit scholarly comity to make it available. In view of the known facts of the case I remain sceptical and prefer to associate myself with such well-known scholars as Wagner and Prado.

(6) There are *not* three polyphonic conducti in the Compostela manuscript, but four; your reviewer seems to have disregarded a single item that appears apart from the remainder of the polyphonic repertoire.

(7) I did not use the adjective "strange" in calling attention to the apparent occurrences of contrapuntal diminished fifths; on the contrary, I explained how such difficulties were dealt with in performance. Moreover, your reviewer should surely be aware of the lively and fruitful controversy provoked by the notational uncertainties of the repertoire in question. Far from representing "misplacement of notes", my transcriptions (examples 3, 4, 7-9) reflect an approach, the basis of which is well known in the musicological profession.

(8) I fail to understand the objection to the heading "The Notre Dame School". Husmann's admirable research has considerably sharpened and refined our perspective, but that Notre Dame was indeed the outstanding centre of polyphonic music for a good many decades is an undeniable fact, vouchsafed by competent medieval testimony; cf Riemann, *Musik-Lexikon*, 12th ed, Sachteil (1967, 643f).

(9) I did *not* refer to the composers of English polyphony of the late thirteenth and early fourteenth centuries as the "Worcester school". How anyone reading note 16 on page 267 could make such a statement is inexplicable by the facts of the matter.

(10) I am criticized for supplying musical examples "when equally good (and in some cases better) illustrations can easily be found . . .". No criterion is given by which certain examples are held to be inferior to others in earlier publications. Moreover, as a rule the text and the specific musical examples are interdependent. Finally, the readership addressed by this book should not be required constantly to consult older books that are by no means always easily obtainable.

(11) If "serious students of medieval music will be surprised" to learn that Latin motets preeminently concern the Virgin Mary, they are either not serious or inattentive, since the context of the criticized statement is the mid-thirteenth century, to which it definitely applies; cf Rokseth, *Polyphonies* IV, 228.

(12) A simple syllable count shows the cited Petronian motet poem's construction to be anything but metrically regular. That the headlong rush of Petronian tripla is hardly an editorially induced mirage is demonstrated by the recorded performance of two such motets in the *History of European Music*, v, III, Side 2, Bands 1 and 2. When compared to earlier motets, these two pieces and their recordings bear out my description of the style; even at the rather slow tempo governing the first of the two recorded selections, at one crucial spot the singer of the triplum has to impose a rubato on the ensemble. Considering the rhythmic design of the tripla of such pieces, the *ordo* of the tenor of the motet cited by the reviewer is nearly as neutral as its unshaped isochronism in the motet's second section. This sort of tenor layout *is* characteristic of "Petronian" motets.

(13) I am criticized for my translation of "Jube domne [benedicere]". Perhaps the following would be more acceptable: "Deign, lord, [to bless]". Yet, though it is true that the officiant is addressed with this formula and "domnus" generally means "lord" (while "dominus" means "Lord"), the notion of the ultimate origin of the blessing evidently continued to be recognized in such formulae; for example, a twelfth-century trope ends with these words: "Lector lege/et de rege/qui regit omne/dic iube domne."

(14) I fail to find the instances that caused the reviewer to accuse me of a "cabalistic" attitude. Since once again he furnished no specific cases, I cannot recognize the criticism.

(15) I am accused of "frequent failure to give proper acknowledgment to . . . other scholars, whose work is either ignored or suppressed [!]". I refer the reviewer to my scholarly publications; the scrupulousness with which my predecessors and colleagues are cited in them can, I am sure, hardly be exceeded. The book under review did not strike me as the sort of publication to overload with the minutiae of academic proprieties. The scholars mentioned by the reviewer know the esteem in which I hold them.

(16) The criticism regarding failure to mention close melodic similarity of certain *pedes* can only arise from an inattentive reading of the text (pp269-270).

(17) In an article published nearly a decade ago I raised a number of objections to Frank Harrison's association of the *pes* of the Summer Canon with "Regina caeli". Not only have these objections not been turned back, but Professor Harrison himself, in the course of a paper he delivered in New York in February 1968, acknowledged that I had presented forceful arguments. While the secular origin of "Sumer is icumen in" cannot be proved irrefutably, its likelihood is very strong.

(18) The reviewer is mistaken in correcting my reference to a certain composition in an English manuscript as a Marian double motet. The piece he has in mind is a contrafactum preserved in a Continental source.

(19) The tenor of "Triumphat hodie" was described by Dom Anselm Hughes as an "Anglo-Norman song", and Professor Harrison called it a "chanson". That this tune should be "plainsong to which a French text was later added" [*sic*] is unbelievable in the face of all the relevant circumstances and in the absence of proffered evidence.

(20) To the extent that the section on the Old Hall Manuscript selectively incorporates the applicable results of competent scholarship, of course the section is "derived"; so is the chapter and so is the book. But the section reflects, if anything, the work of Harrison more than that of Bukofzer (with whose concept of "English discant" it takes strong issue), and for both arrangement and content I confidently reject the reviewer's comment that "most of the material in this section is derived" from Bukofzer.

(21) Finally, no "loud fanfare is sounded in the general editor's preface" for anything to be published by me. In the section identifying the contributing authors and their work I simply share with three others announcements of forthcoming publications.

In sum, of twenty-one critical points raised by the reviewer—as well as some others too picayune to refute here—two (items 2 and 13) are author's errors and both concern details of relative insignificance. The reviewer entirely disregarded issues of substance, such as the arrangement of the material and the presentation of new ideas and insights. He recommends the justly famous *Music in the Middle Ages* (1940) by Gustave Reese; it must be pointed out, however, that Professor Reese has been working on a revision, as is well known in the profession. Any serious publication appearing in the interim is surely entitled to a well-balanced evaluation.

Finally I must advert to the reviewer's use of the term "ypocrite pseudomusicologici". (Of course, Professor Corbin's death last year renders her peculiarly defenceless.) I cannot deal here with the imputation of hypocrisy, as it is clearly outside the pale of professionalism. I am forced to call attention, however, to the following sentences with which a prominent English medieval musicologist began an article in a Festschrift that appeared last year: "The patterns of development in English music of the later Middle Ages have been drawn strongly and with great authority in recent years, particularly in the writings of Frank Harrison and Ernest Sanders. All subsequent study must lean heavily upon their work."

ERNEST H. SANDERS.

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❦ Our reviewer writes:—When a General Editor blames his typesetter (and a contributor blames production errors) for glaring faults in written material, the reading public has every justification for feeling suspicious and uneasy. The task of a reviewer is to help the public towards an understanding of the truth, presented objectively and without the obscurantism which veils much of today's writing on medieval music:

A: Terminology.—If a sequence is a trope, and if prose is synonymous with sequence, it follows that a trope is a prose and vice-versa. If this is what the writer teaches, I am sorry for his students. They, like the general reader, deserve to know a sound and a single definition for each term, notwithstanding the vagaries of medieval usage.

B: Compostela—Associating oneself with Peter Wagner (1865-1931) is laudable enough provided that his German is properly understood. He refers quite clearly to *Misit Herodes* as a "Messgraduale" (*Die Gesänge der Jakobusliturgie* . . ., p169), and uses the term "graduale" as a heading when he prints the text alone (p 36) and the text with chant (p 82). His addition of "r" at the beginning of the polyphonic version (p 121) has evidently misled the writer into classifying it as a responsory, when its form shows that it must be a gradual. The correct count therefore is four responsories and one gradual.

With regard to the conducti, the separate one has not been overlooked. The *Unübersichtlichkeit* lies with the writer, who should have recognized that the fourth "Conductus" is in fact a Benedicamus trope.

C: Petronian irregularity — a simple syllable count of "aucun ont trouvé chant par usage" yields 10/8/10/8/10/5/8/8/10 for its first verse, a respectably symmetrical scheme for French verse of that time. This pattern is confirmed by the notes and ligatures. So that even a person unaware of the subtleties of medieval poetry could check by referring to the music.

D: "Jube Domne"—the new attempt to translate this phrase is just as wrong as the one in the book, though in a different way. It would be interesting to find a Latin dictionary that gives "*deign*" for "*Jubere*".

It is strange to read that *Music from the Middle Ages to the Renaissance* is not "the sort of publication to overload with the minutiae of academic proprieties", if a simple footnote is what the writer means. All the other contributors found it perfectly convenient to refer to their source-material in this traditional way. Why then was Professor Levy's discovery of the Princeton fragment not acknowledged? Does the *Journal of the American Musicological Society* belong to the minutiae of Academe? Is it fair to the reader to discuss a composition without giving it a title (especially when two motets appear on the same page of the fragment in question), then refrain from giving a brief reference to the basic study, where facsimiles and transcriptions can be found? Is it proper to try and pass off as one's own research the brilliant and pioneering work of such scholars as Strunk and Bukofzer, when all that the reader requires is a one-line footnote? Is it decent to flood a volume with trumpeted transcriptions of one's own and at the same time denigrate the accomplishments of Dittmer and Rokseth? "Doit-on hériter de ceux qu'on assassine?"

When a writer on medieval music offers his readers a confusion of terminology linked with a reluctance to make even the most cursory acknowledgment of his authorities, there is indeed a case for serious complaint.

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Anti the Muscovites

NICHOLAS L.FR-CHIROVSKY :

A History Of The Russian Empire
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Dedicated "to You, America, the Beautiful", this is the first volume of a projected four-volume *History of the Russian Empire* in which Nicholas L.Fr-Chirovsky aims "to present to the American student a new, and a more correct view of the East European countries and peoples, and . . . to do justice to those peoples by clarifying the misconceptions about them, their historical past and their current socio-political problems". The title of Volume One is revealing and characteristic, with the political beginnings of the Russian Empire seen as lying in the Rostov-Suzdal and Vladimir principality, and historical personages such as Ihor, Oleh, Volodymyr and Hlib adorning the pages of the text. In short, this is the work of a member of the Ukrainian school, who feels that "the dominant position of Muscovy-Russia in East Europe in political matters and the messianic superiority complex of the Russians have produced some misconceptions concerning the history of that part of the European continent and its peoples in general". What follows may be novel to the American student, but to anyone familiar with Russian historiography and Ukrainian nationalism the theme will be well-known, and the reader will find little that is new and a great deal that is incorrect.

It can be readily admitted that Russian historical writing has suffered from what has been called "Muscovite egocentricity" and a persistent neglect of peripheral influence on the course of Russian national development, but the general argument set out in these pages can only be considered as strongly biased, founded on misunderstanding and making little or no contribution to historical truth. Mr Chirovsky follows his predecessors and mentors, Hrushevsky, Doroshenko and others, in considering the Kievan period as exclusively Ukrainian history (even Nestor is "a Ukrainian monk"), in attempting to show that differences and even ethnic antagonism existed between the south and the north of Russia at as early a date as possible, and in painting a black picture of aggressive Muscovite despotism, messianism, caesaropapism and intellectual primitivism. Not surprisingly we are told that when Yury Dolgoruky seized the Kievan throne in 1155, "the Kievan population did not like the northern invader, nor did they like his Suzdalian aides and lieutenants, who were so different ethnically and psychologically and who had alien views and concepts. Their behaviour was arrogant and insulting to the culturally superior Kievans." Likewise an inordinate importance is attached to the capture and plundering of Kiev in 1169 by Andrey Bogoliubsky, whose animosity to Kiev was "anchored in his Ukrainian ethnic character"; with that event "the era of Russian supremacy had begun in East Europe". Moreover, a familiar hysterical note also creeps in and Vsovolod the Big Nest's capture of Ryazan in 1207 is described as "perhaps the first case of genocide, so often to be repeated in the policies of the later Muscovite Grand Dukes and Russian Czars".

As the late W. E. D. Allen pointed out, Russian historians have not been without responsibility for contributing to the Ukrainian view of the relation of Kiev to Vladimir-Suzdal, Klyuchevsky for example describing Andrey Bogoliubsky as a real northern prince, a true Suzdalian in his habits, notions and political education. The late George Vernadsky also wrote that the opposition of the Kievan population to the Suzdalian boyars brought into Kiev by Yury Dolgoruky in 1154 "may be considered one of the first expressions of the Russo-Ukrainian rivalry". But Andrey's characteristics can hardly be considered northern or southern, ethnic conflict did not exist then or later when the movement of population was frequent, and talk of a Suzdalian ideology as opposed to a Kievan one is highly misleading. Moreover, a point which Ukrainian historians are reluctant to admit, and which Mr Chirovsky appears to wish to ignore, is the considerable proportions of the migration of the population from the south to the north which had begun before the time of Yury and was accelerated by the civil war between him and his nephew Izyaslav. Mr Chirovsky refers to what he calls "the Pogodin-Sobolevsky theory of the originally Russian settlement of Ukraine", but significantly has no reference to the work of M. K. Lyubavsky, who showed many years ago that both the Moscow principality and Lithuanian Russia arose as direct offsprings of Kievan Russia.

All this is familiar enough, and Mr Chirovsky has little to add to the usual Ukrainian argument. What he does add, as for example when he accepts the ill-founded and (one would have thought) now discredited argument of the American scholar, Edward Keenan, that the Ivan Grozny-Kurbsky correspondence is a seventeenth-century forgery, shows his readiness to use any weapon to beat the Muscovites. His grasp of the intellectual and cultural scene leaves a great deal to be desired and, apart from a rather primitive account of the Judaizer heresy and the Possessors-Non-Possessors controversy, he offers some extraordinary statements on cultural developments in Muscovy. Alongside there are some useful sections, especially on social and institutional questions, and Mr Chirovsky makes some valuable points in taking issue, for instance, with Klyuchevsky's view of the Muscovite rulers as "pale phantoms, as like one another as a string of peas", or in challenging Vernadsky's view that Mongol institutions initiated Muscovite absolutism, centralism and social regimentation. But the desire to denounce the Russian "messianic zeal to conquer, to expand and to dominate" cannot be suppressed.

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To be a saint

GEORG SCHURHAMMER :

Francis Xavier: His Life, His Times
Volume I: Europe 1506-1541

Translated by M. Joseph Costelloe

791pp. Rome: Jesuit Historical Institute. £8.75.

The two original German volumes of Georg Schurhammer's life-work on Francis Xavier were monumental in scope and execution. This first volume, ably piloted by Fr Costelloe, now brings the immensity of Schurhammer's scholarship to the English reader. Reviewers of the original were unsparing in their praise—"monumental", "definitive", "pure historical writing", "a stupendous work of erudition", "an inexhaustible mine of learning" (this last from Fr James Brodrick). There can be no denying the magnificent erudition of Fr Schurhammer, whose whole life (he died in 1971, at the age of eighty-nine) was steeped in scholarship. His *Xavier* will, within its terms of reference, never be superseded. It is not only a biography, but a closely documented account of the origins of the Society of Jesus. One of the most remarkable aspects of the work is that Schurhammer himself covered virtually every inch of territory traversed by Xavier both in Europe and in Asia. The roads, trees, hills and landscape are minutely and exactly described, not from imagination but from the author's own experience, carefully aligned with contemporary sources.

Schurhammer's story is essentially a simple one. Francis Xavier came from a Basque noble family which had luckily retrieved itself from the disaster of having fought on the losing side of the Navarrese and French in the war against the annexation of Navarra by Spain in 1521. In that same campaign, another Basque noble, Iñigo de Loyola, had fought on the Spanish side against the Navarrese, and had had his leg shattered by a ball. The two met as fellow[s] in the University of Pa[ris in] the difficult days when [he] was becoming tinged wi[th] ... From this point in his ... Schurhammer really drop[s Xavier] as a central character, and [concen]trates on the foundation [of the] Society of Jesus. When ... the stay in Rome of the ... Xavier and his companions had trekked all the way fr[om] ... to see the Pope, Schurhammer [tells] more about Loyola than [his] hero. Xavier recaptures hi[s posi]tion when he leaves ... Portugal in 1540, summoned [by the] king to undertake a mission ... The volume ends with Xa[vier's de]parture from Portugal in 1541.

Since Schurhammer's ... already a source-book for ... working in the field, it is ... sary to emphasize the supe[rlative] ... its scholarship. It may be ... represent the finest tra[dition of] German erudition, and ... from the corresponding ... Schurhammer believed in ... lous factual details and ... critical footnotes; he also ... speculative writing. When ... necessary digressions to ... background, he tends to go ... page after page until the ... theme disappears. The ... factual learning and the ... digressions become fatal ... against the human aspects ... biography. Add to this Sch[urham]mer's avoidance of all ... tory, and what we have is ... history of the external Xa[vier] ... an unsatisfying one of the ... Xavier. This surely is one ... outstanding lost opportuni[ties of] recent Church history, since ... hammer, who spent some fi[fty years] preparing his work, ma[y have] known Francis Xavier bette[r] than any contemporary of the ... himself. Historians will none ... still keep coming back ... present volume for the ... offers.

To be a conqueror

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Revolution and the Napier Brothers 1820-1840

317pp. Michael Joseph. £5.50.

In her previous book *The Sword Dance*, Priscilla Napier warned us that even the most stout-hearted reader is apt to flag when expected to read family history. Though *Revolution and the Napier Brothers* may be family history it is as brisk and lively as the remarkable characters she lays before us. The central personality is Colonel Charles Napier, who later in life was to win fame as the conqueror of Sind; here he is rather kicking his heels in a Greek island in the 1820s and during the next decade in Northern Command when the Government thought that they were confronted by industrial troubles. There are some unpublished letters to him from Byron's associates at the time of Missolonghi; Charles was disappointed that the London Committee for Greek Independence did not support the local wish that he should take command of the fight. Possibly one reason for this was that he had a dash of the brigand in his make-up; in the army in India he was to be known as "Old Fagin", and we get a sense of his flippancy when he writes of his great-great-great-grandfather (King Charles I) being "nobbed". Presumably he wrote "de-nobbed"?

Charles's brother William ... historian, who makes an im[portant] contribution to the book, must ... been an equally engaging ch[aracter] when he was writing his hist[ory of] the Peninsular War he ... "Murray roars out for the ... script; I roar out from the ... The result was an excellen[t] ... although Murray for all his ... lost £500 on the first volume, thereafter Napier published it ... own expense. A third brother, ... also figures in the book: he ... quiet sailor and also the rather ... winded historian of Florence ... diary, hitherto unpublished, is used by the author.

There are some rather ... twentieth-century phrases in ... book which one could have ... away; the brothers' sister Emily married rather late in life a[nd is des]cribed as being "in a late m[atri]monial tizzy", and when Charles ... involved in a political up... "the adrenalin flows freely" ... the author here and there dra[ws] liberally from the modern ... can forgive a lot for her amused re[mark] that, although Earls C... longed to a forebear of Henry's ... "not so much as a lamp-post ... her way."

Pro the Papists

HUGH ROSS WILLIAMSON :

Catherine de' Medici

288pp. Michael Joseph. £6.50.

One of the most encouraging developments in the recent historiography of the sixteenth century has been the efforts of reputable historians on both sides of the religious fence to understand the Reformation and its consequences instead of apportioning blame. Unfortunately Hugh Ross Williamson belongs to an earlier tradition; his book, far from being the serious and objective study of Catherine de' Medici which we still need, is little else than an old-fashioned Papist tract.

Catherine's biographers have tended so far to be of two kinds: they have either adhered to the so-called "Black Legend" which held her responsible for the Massacre of St Bartholomew and other wicked deeds, or tried to whitewash her. Mr Ross Williamson does neither. His purpose is to whitewash the Catholic party in the religious wars, while giving as much credit as possible to Catherine for holding the kingdom together during two difficult minorities. His account of such events as the Conspiracy of Amboise, the Massacre of Vassy and that of St Bartholomew is wholly tendentious.

The chief villain of his story is, of course, Admiral Coligny, whose religious sincerity and patriotism are repeatedly impugned. He is blamed for the murder of the second Duke of Guise, though this has never been proved. The Guises, on the other hand, are portrayed as fine, upright Catholic gentlemen, a little too ambitious perhaps, but deeply religious. The author admits that in the course of the wars "Catholic barbarities began to equal, if not to exceed, those of the Calvinists", but he gives them less detailed attention and implies that they were an answer to provocation. He even suggests that, in planning the Massacre of St Bartholomew, Charles IX may have had in mind a massacre of Catholic prisoners which took place at Pau on the same day three years before.

Since the author provides neither footnotes nor bibliography many passages of dialogue which he quotes are not easily identifiable. The inexperienced reader may be deceived into thinking that they have been taken from archives, whereas they have been mostly culled from highly partisan sources, such as the memoirs of Tavannes. It is easy enough to build up a case, either Protestant or Catholic, on the basis of the polemical literature of the period. One's confidence in Mr Ross Williamson's overall interpretation is not strengthened by a number of self-evident factual errors. Thus he repeats the old myth that Leonardo da Vinci died in the arms of Francis I. Many place-names are wrongly given and Montgomery is consistently given a superfluous accent. The illustrations, on the other hand, are excellent.

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Private and sexual

ERNEST BORNEMAN :

Unsere Kinder im Spiegel ihrer Lieder, Reime, Verse und Rätsel

411pp. Olten and Freiburg: Walter-Verlag. 49 DM.

[ER]NEST Borneman left his native Germany in 1933, at the age of eighteen, "out of sheer disgust [at the] decay of the German lan[guag]e". In a brief autobiographi[cal] note which sets the scene [for] his present work he says [the] language—and in particu[lar] the language of Luther, ...us and Grimmelshausen—[play]ed in my puberty the role that [the fir]st beloved played in the life [of my] friends".

[A]s the interests which domi[nate] Herr Borneman's present [work]: the language and lore of ... schoolchildren were de[termined] at an early age by his per[sonal] history, or rather by the ... upon him of the history of ... Returning to Germany [after] a long stay in English-speak[ing] countries (during which he [stu]died ethnology at Cambridge and [psycho]analysis in London, and pub[lished] eight books in English), he [embar]ked in 1960 on the project of ...ing the representation of sexu[ality] in the anonymous songs, ... and verse-games of children [in Ger]man-speaking cities. The com[plete] work is to consist of three [volum]es of which Volume Two will [be ca]lled "The Child's Environ[ment]" and Volume Three, dealing [specifi]cally with sexual maturation [and] the psychoanalytical theory of ... will be called "The Child's Life". The present volume [contain]s approximately half of the [co]llection of songs and rhymes [gather]ed by the author over a [period] of twelve years.

[The] method of collection was ... and simple, although often [far] from easy. Herr Borneman ... alone, travelling from city ... and visiting children's play[groun]ds and schools. He noted down [rh]ymed material he was able to ... and, whenever possible, ques[tioned] the children about their age [and s]ocial background. He per[suaded] school caretakers to admit [him] to classrooms and lavatories [during] school holidays so that [he cou]ld copy desk inscriptions and [gr]affiti. Anxious to do nothing [that mi]ght inhibit the children, he [sought] the help of neither parents nor teachers, frequently getting into trouble for his pains. The result is a little under 1,200 entries classified according to category (songs, counting-rhymes, jokes and riddles, tongue-twisters, etc) and to the children's ages, and accompanied by short commentaries. One interesting fact Herr Borneman does not disclose is the proportion of rhymes with a sexual content in the total material that came his way—or, in other words, the amount of sifting he had to do. He reproaches previous collectors of child lore with leaving out all "obscene" matter, but then goes himself to the other extreme of including almost nothing else. However, we should not forget that the project is entitled "Studies towards the Liberation of the Child"; and actions whose declared purpose is to liberate are by their nature extreme.

Herr Borneman says that most adults refuse to believe that most children, when unobserved, indulge in a great deal of verbal sex fantasy. Having completely repressed the memory of similar activities of their own, they wish to hear no more about the subject. Furthermore, he sets out to contrast the "free" language of the children with the stunted, artificial and oppressive one of adults (the language against which he reacted so strongly in his youth).

The denaturing of language is, of course, characteristic of societies ruled by an official ideology; and the more pervasive the ideology, the more poverty-stricken and abject will be the language. The language used by groups of people excluded from or impervious to the official ideology then serves as a revitalizing source. (It is through deliberate choice, not an accident of personal biography, that Alexander Solzhenitsyn draws so extensively on prison and prison-camp jargon in his writings today.) Can the "hidden" language of children perform such a function in a culture which still bears the marks of the devastation wrought by fascism? Or, for that matter, in any society ruled by a bourgeois ideology?

The evidence presented leaves one unconvinced, or at any rate doubtful. Those of the rhymes which are funny (many are not) are so precisely because they use polite, even demure language to make an obscene point. Here is a riddle:

Was ist das?
"Sie, meine Kleine,
Haben Sie eine?"
"Ja, ich habe eine,
Aber sehr eine kleine."
"Wie wird sich das schicken,
Ich hab' einen langen und dicken!"
"Den muss man fest wälzen
Und ans Loch ansetzen,
Müsste doch des Teufels sein,
Wenn er nicht ging' hinein."
Antwort:
Nadel und Zwirn.

And here a joke:

Mariechen sitzt am Fenster
Mariechen sitzt und stickt,
Man sieht's ihr an den Augen an,
Sie hat heut Nacht ge-weint.

Sometimes a "dirty" word is transformed by sleight-of-hand into a boring, acceptable one:

Du hast ein Loch,
Du hast ein Loch,
Du hast ein Lochkartensystem!

Du hast'n Arsch,
Du hast'n Arsch,
Du hast'n Architekt zum Freund!

Du bist'ne Sau, Du bist'ne Sau,
Du bist'ne Saubre Frau!

But the technique in all these is to parody adult language, not to replace it by any fresh invention. Where an invented word or phrase occurs it is exuberant but not specially apt:

Du rotzichs, fotzichs Strassenmensch,
Du Himmlasakrament,
Geh, zeig ma-r-amal dei Tschurimuri
Und nimm mein Schwanz in d'Händ!

Perhaps innovations in language have to come from specific new experience rather than from fantasies about an experience which is forbidden.

Yet if these rhymes seem on the whole disappointing from the point of view of linguistic richness, their vitality cannot be denied. It is the vitality of defiance, of cocking a snook at adult rules and values; and it arises directly out of the children's assumption that the adult world will be hostile to their preoccupation with sex.

To some extent such an assumption is correct everywhere, but there are national differences. In Germany obscenity is still inextricably linked with the concept of male power. It is the preserve and attribute of men. A boy who uses "bad words" is establishing his claim to partake of manhood; a girl who does so is gate-crashing the adult and the male worlds all at once. And both are violating a language taboo which is still extremely strong. French culture, on the other hand, traditionally admits and accommodates the existence of "forbidden" pleasures; here, as in so much else, the technique of *récupération* triumphs. Dirty words are used with perfect composure by French children. A teacher may appeal to her pupils to moderate their language, invoking perhaps a possible visit from the *inspecteur*, but she will not be horrified nor, on the whole, repressive. The idea, inculcated at a very early age, is that obscenity is a necessary spice of life and, like spice, to be used with discretion. As a result, the French-speaking child's arsenal of sexual rhymes and jokes contains relatively little that is explosive. To probe the children's underground in France one would have to investigate other fields: petty crime, particularly stealing (for the subversion of property is one sphere in which *récupération* does not work) and, even more perhaps, the small but growing world of school-resisters. The refusal to be ambitious is still the worst crime in the unwritten code-book of French behaviour.

In English, where language is circumscribed by social class, the use of rude words by the bourgeois child today may possibly do more to please or amuse the parents than to liberate the child itself. Here, too, the element of secrecy has been greatly reduced. English children probably express their defiance of adult values more in fantasies about physical violence and cruelty.

In short, it seems a matter of doubt whether a more enlightened attitude towards children's sexuality is by itself a guarantee of greater freedom. The constraints are merely displaced, not removed. But can a clearer understanding of the question help to change the world of reality in which both children and adults have to live?

In *Life Against Death* Norman O. Brown, an author whose work, together with that of Geza Róheim and Herbert Marcuse, has strongly influenced Herr Borneman, speaks of a conflict between "the desire of the immortal child in us for pure polymorphous play and the reality-principle which imposes genital organization on us". Mr Borneman states this conflict in a more sharply polarized fashion by claiming that the sexual life of adults is a perverted form of the sexuality of early childhood. "What is normal is not the subordination of the partial instincts to the primacy of genitality, but the completely free pansexuality of the new-born."

Much present radical thinking about psychoanalysis, in particular within the women's liberation movement, challenges the Freudian idea of a hierarchy of sexual instincts in which maturity is identified with the genital phase. If in the later volumes of his work Herr Borneman makes a significant contribution to this debate, he may help to bring nearer the day when children's fantasies about sex are no longer a distorted mirror-image of adult values and when adults no longer have to do violence to their memory, and to their children's freedom, in order to satisfy the demands of a reality-principle of their own making.

[P]ublic and secular

[NICHO]LAS ORME :

[Engli]sh Schools in the Middle Ages

... Methuen. £7.25.

[Engli]sh Schools in the Middle Ages [is a] notable book: authoritative, [schola]rly, well written and beautifully produced. The production, [from] the splendid cover to the meticulous yet unobtrusive footnotes, is [an ob]ject lesson to other publishers. [Mr] Orme matches this external [excell]ence with a lucid and fascinating [te]xt. His subject is the deve[lopm]ent of schools in England from [the e]nd of the twelfth century to [the d]isappearance of the charac[terist]ically medieval institutions [under] the Tudors. Despite the ... boom in educational writing, ... the first serious work on the [subje]ct since A. F. Leach's pioneer[ing st]udies more than half a century [ago]. The neglect of the subject is [th]e more surprising because, as [Mr O]rme makes clear, English pub[lic e]ducation has a *continuous* his[tory] since the twelfth century; the [Educ]ation Act of 1870 did not mark [the] beginning of public education [or] the advent of the state as ... Six centuries earlier there ["]public, secular" schools in [the] towns of any size where a boy ... [pro]mise could receive a grammar ... education. Schooling was not ... still popularly believed) in [the h]ands of the Church. The epi[thets] "public" and "secular" ... [mean]t that the schools were open [to an]yone who could pay the fees, [and] that the teaching was in the [hands] of secular priests or laymen, [not] of the religious orders. These [pub]lic, secular schools easily out[num]bered the "private" schools ... on the great household or the [Bene]dictine monastery.

[The] patrons who endowed the ... grammar schools were not [only] rich bishops and magnates but ... groups of townspeople and [wo]men. The most famous patron [was], of course, William Wykeham; his College at Winchester was [so a]mbitious and expensive that it [can]not be called a model for ... foundations (except where ... patronage was available on a generous scale as with Eton). It was the more humble foundations such as that at Wotton-under-Edge that provided the archetype for the endowed grammar school of the fifteenth century.

The extent of public education in the later Middle Ages reflected an increasing demand for literacy. The military ethos of the nobility and gentry persisted but, as these groups were drawn into administration at various levels, letters began to assume an importance alongside skill at arms and social accomplishments. Merchants and lawyers, stewards and bailiffs, also needed to be able to read and write. These demands dictated the curriculum. At the elementary stage (which ended at some point between eight and twelve) reading and plainsong were the staple diet; in the grammar schools—the second tier in the system—Latin was the vehicle for learning reading, writing and comprehension. At the Renaissance the advocates of the New Learning exaggerated the limitations of the old grammar curriculum: Mr Orme gives a fairer assessment of the schoolmasters of the Middle Ages, who educated Chaucer, Langland and Roger Bacon.

Mr Orme charts the development of the public secular schools and their private counterparts with great clarity. He supports his arguments with enough evidence to interest the layman and satisfy the medievalist. His style is refreshingly free from self-conscious scholarship and facile comparisons (the amateur's substitute for historical insight). Yet implicit in everything he writes is an exhaustive knowledge of the material and a gentle reminder that in education there are no new problems. A shortage of graduate masters, for example, led to the establishment of a sub-degree for schoolmasters called Master of Grammar: the struggle to achieve professional status for teachers was lost in the fourteenth century. At the same time classes were often as large as forty. To control large classes during what could be a twelve-hour day the schoolmaster made liberal use of the rod. The ability to chastise was an essential qualification for teaching. At Cambridge, the new Master of Grammar demonstrated his suitability for the job by ceremonially flogging "a shrewd boy" who received 4d "for his labour". What an uncomplicated pre-Freudian world it was! Mr Orme unintentionally bruises other liberal sensibilities. Discussing the sort of men who become schoolmasters, he observes innocently: "Naturally the teaching profession, which has always attracted rogues and villains, had a fair number of both in medieval times. . . ." And he quotes a splendid piece of schoolboy verse that illustrates the true relationship between pupil and teacher with an accuracy that would break Rousseau's heart:

I wold my master were an haro,
And all his bokes howndes were,
An I myself a joly hontere;
To blow my horn I wold not spare,
For if he were dede I wold not care.

Here and elsewhere, the author balances narrative and incidental detail with skill. Though we know comparatively little about individuals, both masters and boys come alive in his pages. Do schoolboy tricks ever change? "As sone as I am cum into the scole", an Oxford schoolmaster complained in 1500, "this follow goith to make water. . . ."

The schoolboys may have been eternal but the schools were bound to change under the impact of the New Learning and the Dissolution of the Monasteries and Chantries. Mr Orme's final chapters provide a useful balance-sheet of gains and losses. Many endowed grammar schools continued into the new age; additional ones were founded as "free grammar schools". Though the cloister schools disappeared, the loss was sometimes more than repaid by the foundation of a great school as part of the new organization of abbey or cathedral. With the coming of Elizabeth, the process of change continued, but the characteristics of the medieval schools had gone for ever.

This admirable book ends with a list of medieval English schools and an excellent bibliography.

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P. J. CROFT (Editor):

Autograph Poetry in the English Language
Facsimiles of original manuscripts from the Fourteenth to the Twentieth Century
Volumes I and II
197pp plus 197 plates. Cassell. £30.

An anthology of this unexampled kind, which ranges over the whole field of poetry in the English language in a way that has not been attempted before. . . . From the Elizabethan age onwards every generation is well represented. This balance between the periods has not been achieved without a determined search. . . . Those with experience in this field may well be surprised that it has proved possible to depict the early period in such depth . . that consistently high standard of photography which is reflected in the plates.

These quotations are not from a publisher's blurb, nor from reviews in other journals. They are P. J. Croft's estimate, in his introduction, of his own achievement. If he sounds pleased with himself it must be said that he has reason to be. *Autograph Poetry in the English Language* is, in point of scholarship, of discrimination, of presentation, of book-production, a work meriting all praise.

Mr Croft has chosen—though for the earlier centuries it was hardly a free choice—poetical manuscripts in the hands of 146 poets from the Middle English period to the present century, poets of the British Isles and the continents of North America, Australasia and South Africa. He reproduces one or more pages of autograph of each, transcribes the poems—corrections, interlineations, underlinings, warts and all—on the facing pages, and, in headnotes of almost tantalizing succinctness, describes the present whereabouts of each manuscript, its discoverable provenance, its interest in relation to the individual poet or his period, and often adds something of the relation of the calligraphy to the known character of the writer.

Manuscripts of twentieth-century authors are abundant. Fair copies, working drafts, scraps even, are preserved in this self-conscious age and tend to end up in the rare book collections, or the cellars, of learned institutions in any of the continents mentioned above. With few exceptions (mostly for non-literary reasons), poetical autographs were not sought after, or considered marketable, before the end of the seventeenth century at the earliest. The farther we go back, the less likely are securely identifiable autograph materials to have survived. Hence Mr Croft's lack of free choice.

He starts in the fourteenth/fifteenth centuries with Friars William Herbert and John Capgrave. Chaucer's eulogist Thomas Occleve, and John Shirley who, besides writing his own verse, transcribed both Chaucer and Lydgate. But neither Chaucer nor Lydgate qualifies for inclusion in Mr Croft's galaxy, for there is no known poetry in their own handwriting. No poetical autographs survive of Spenser or Drayton, Marvell or Vaughan, but Shakespeare slips in with that part of one scene in *Sir Thomas More* which most scholars are now agreed is in his hand. Mr Croft has reason for pride in presenting Sidney and Herrick in manuscripts of very recent identification, never seen before.

With the eighteenth and nineteenth centuries all the major and many minor poets appear, often happily with major poems—the whole of Gray's *Elegy* for example (four plates), Byron's "She walks in beauty", Shelley's "Ode to the West Wind" and Keats's "Ode to Autumn", Poe's "Annabel Lee", Clough's "Say not the struggle" with (another positively first appearance) the unfamiliar title "In profundis". With the twentieth century again there are the recognized great names, Yeats, Frost, Eliot, Owen, Auden, but Mr Croft's choice of lesser poets seems to have grown more subjective. A not-very-distinguished prose-poem by D. H. Lawrence may be there because the writer was great among novelists, and Roy Campbell perhaps because it seemed time to introduce a South African. (William Plomer's elegant hand might have done as well. Black writers of the African continent and elsewhere have emerged perhaps too late for Mr Croft's galaxy, which has no poets born since 1914.)

The volumes are in large royal octavo, which allows plenty of room (with margins) for almost all the original manuscript pages in their original sizes (without loss of *their* margins—a luxury not always found in books of this kind). Few poets through the ages have composed or fair-copied on the tallest size of foolscap, as Waller did, and only Landor with the "clumsy vigour" (Mr Croft's apt phrase) of his sprawling hand needed paper ten inches wide to accommodate lines of blank verse. In none of the few instances where a minimal photographic reduction was necessary has anything appreciable been lost.

Both the photography and the printing by the University Press, Oxford, are of the highest standard, fully equal to the collotype work for which that press was formerly celebrated. What is lost in reproduction is of little importance. Monochrome photolithographic plates are not asked to reproduce the colour of the ruled frames round poems by John Lilliat or Fulke Greville, still less the illumination of a Capgrave manuscript: the poem's the thing. In, more especially, some of the modern manuscripts—Vachel Lindsay, Ezra Pound, Rupert Brooke, Robert Graves—gradations of ink, or contrasts between typewriting and handwriting in ink and pencil, are clearly brought out. Where not immediately clear to the amateur eye they are pinpointed by Mr Croft, not the least of whose virtues is that he can decipher with assurance and persuasiveness almost undecipherable hands, between the "court-hand" of the fourteenth century and the "printed script" inflicted on the generation of Dylan Thomas.

Agony of the book

GIULIO CATTANEO:

Letteratura e ribellione
118pp. Milan: Rizzoli. L2,000.

Giulio Cattaneo, man of letters, critic and radio producer, has written a very un-Italian volume of literary criticism, devoid of either ideological or philosophical statements. *Letteratura e ribellione* seems to have been put together from diary entries, newspaper cuttings, quotations, fragments from his *sottisier*, conversation-pieces and personal reminiscences.

It centres on two main themes. Taking as his period of inquiry the past thirty years, coinciding with his own adult life, Signor Cattaneo has gathered material on the relation between culture and politics and, in particular, the revolutionary preoccupations of the intellectual. This mixed bag of information and reflections, which ultimately forms an experiment in superior cultural gossip, has been grouped into three main essays, each dealing with one decade (the 1940s, 1950s and 1960s). It is a sort of interior dialogue, in which half the sentences ought to be in inverted commas; and though it often rambles it never strays too far from the main problem of the political commitment of intellectuals.

The late 1940s initially were a time of avid yet thoughtful reading—books lasted for years, not weeks, in those days. Readers had been kept on a staple national diet for too long and yearned for the exotic offerings of Paris or New York. The success of direct revolutionary action during the civil war had certainly created a political consciousness and militancy among the masses, but the university population tended to interpret the victory against the Nazis as a promise of a cultural palingenesis, to be achieved through erudition, high-mindedness and rationality.

Even among those who ended by rejecting the world of culture (like some fringe religious groups, wittily documented in Signor Cattaneo's book) the postwar period meant intensive reading, because that rejection needed to be motivated by a personal experience of culture. The book was still part of an intellectual creed, it documented the human attempt to triumph over prejudice and ignorance. This reverence for the written word did not imply a supine acceptance of the cultural past, as exemplified by the fossilized world of university faculties; although the nineteenth century was still breathing down their necks, after the vacuum of the Fascist era the younger generations were aiming to find radical solutions, whereby culture would become the standard-bearer of all political aspirations.

All this changed consid... ing the two following deca... Signor Cattaneo offers a ... ironic if not always faith... of the change. By the ... life-span of a book, or of a... phenomenon has been sh... leaves of a volume now ... with surprising rapidity, ... figures age in a few weeks ... phenomena are proved to b... come simply of a transien...

Culture itself is subsu... apparently more vital ... militant politics. The bo... sacred object of the ... generation, the alpha and ... its cultural beliefs, is now ... their death throes, books ... claim to change the w... merely perpetuate the myth ... eternal, tautological vitality ... arts.

Yet Signor Cattaneo conc... book with a paradoxical de... of faith in the function of ...

Literature, which does ... seeming out of date or ... ory, also lives by this par... knows that all the good ... that is done in heaven or ... will last if properly esta... the papyri of its symbols ... bets.

But is this a threat or ... thinking?

Urbanists and populists

ISTVAN GAL:

Bartóktól Radnótiig
333pp. Budapest: Magvető Kiadó.

This collection of essays, articles and papers on the literary history of interwar Hungary is not as fragmentary as it appears at first sight. Three elements give it a certain cohesiveness: István Gál's interest in isolating a cultural tradition shared by all the nations of the Danube valley; the forceful personalities and ideas of Bartók and the outstanding poet, Mihály Babits; and the role played at the time by the author himself. Within this somewhat loose framework, Gál provides a good deal of information about what is conventionally regarded as one of the "heroic" periods of Hungarian literature. Some of the information, it is true, is so trivial that parts of the book are no more than an extended footnote—the chapter on relations between Bartók and Babits is unfortunately one of these. Elsewhere Gál has undertaken deeper analysis.

Babits emerges as the dominant figure from this collection and Gál offers some important reinterpretations of his role. First, Babits's image in Hungary has traditionally been of a dry, fastidious and enormously learned man who maintained a substantial distance from contemporary political realities. Gál argues that this image is inaccurate and that Babits was far from having been the detached super-intellectual that people imagine him to have been. He not only took an interest in what was going on in Hungary, but, as were so many of his generation, he was deeply shaken that war could and did erupt in 1914 and he took an active part in the peace movement of the 1920s.

Babits's most striking characteristic was his breadth of vision and ability to view literature in a pan-European perspective. Gál would hardly say so, but intellectual life in interwar Hungary was often provincial, and Babits was exceptional in being able to transcend its limitations. This was precisely what some of his opponents found so objectionable in him.

The chief of these opponents was Dezső Szabó, a complex personality, a thoroughgoing literary and political maverick, who had a seminal influence on the post-1918 ... tion. Very roughly, if Babi... for the enrichment of the H... tradition by infusions fro... West, Szabó demanded th... revival of the national tra... accomplished exclusively b... ing on the nation's ... resources—above all, the p... the "true bearer" of all th... best in the Hungarian ... Indeed, Gál argues that th... known split between "urb... and "populists" in Hungary ... 1930s can be traced to the ... between Babits and Szabó i... 1920s.

Gál's own role as a tireles... and observer of the Hu... intellectual scene now serve... well in his portrayal of the p... He founded a publication w... specific objective of fur... understanding in the Danube ... in 1934, and thus he was in ... with just about every imp... literary figure at the time. ... this collection of occasional ... all of which have appeared ... viously in a variety of Hung... journals, is both a memoir ... literary history, a source-boo... an analysis.

Marian miracles

GONZALO DE BERCEO:

Obras completas
Volume 2: *Los Milagros de Nuestra Señora*
Edited by Brian Dutton.
266pp. Tamesis Books. Distributed by Grant and Cutler, £3.

That Gonzalo de Berceo's Marian works may point to the cult of a particular Virgin, that of Nuestra Señora de Marzo practised in the monastery of San Millán de Yuso, and that they were composed especially for the entertainment and instruction of visiting pilgrims is the opinion expressed by Brian Dutton in his critical edition of *Los milagros de Nuestra Señora*, the second volume of the editor's proposed *Obras completas de Gonzalo de Berceo*. Professor Dutton presents documentary evidence of a Marian cult at the monastery of San Millán since the early tenth century, and in the lower monastery of that name from before the middle of the thirteenth century at the latest. He proposes the existence of a *marial emilianense* that, in addition to containing ritual hymns dedicated to the Virgin, may have been the Latin source of the Marian works that Berceo translated into Castilian.

Professor Dutton's edition contains a glossary and a twenty-two-page introduction. The latter, whose Spanish might with advantage have been checked by a native speaker, includes a comparison of the sequence of Berceo's twenty-five miracles with that of the Thott, Pez and Phillips collections of Latin miracles, observations on the existing manuscripts of the *Milagros* and their relation to each other, criteria governing the establishing of his critical text and a convenient list of emendations made by Professor Dutton to the text of his base manuscript (the eighteenth-century Ibarreta manuscript). Some of the textual emendations are based on the editor's acquaintance with the whole Berceo corpus. It is not clear whether the list of emendations aims to be complete; at all events, reference to the editor's preference for *mira* in s 61b (cf. Solalinde *onrra*) is lacking here and finds no justification in the footnotes to the text.

Each miracle story is followed by critical notes, a commentary, and the Latin version of the story as it appears in Thott. Professor Dutton's edition thus largely, though not entirely, supersedes the material contained in Becker's *Gonzalo de Berceos Milagros und ihre Grundlagen*.

Professor Dutton gives ... tion of having consulted Ms ... the Biblioteca Nacional, Mad... Latin miracle collection of th... teenth century to which atten... lately been drawn in connexi... Berceo; but his edition is n... worse for that, since Ms 110 ... likely to turn out to be clo... Berceo than the Thott manu... though compared with Thott ... one or two intriguing omissi... are paralleled in Berceo's S... Notable among these is a gap ... words, including *scopa*, which ... sponds to part of s 321 and ... would have interested Pro... Dutton who, in his attempt at ... dation of this stanza, suggests ... confusion on Berceo's part.

The glossary shows signs of ... preparation, stanza reference... sometimes omitted in a rather ... rary way. Among meanings ... here or in footnotes, that ... perhaps be reconsidered are ... of *vicioso* (s 150), *ocasionado* (s ... *recudir* (s 536), *quessar* (ss 58... Misprints are rare in the text ... miracles (perhaps *mira*, referr... above, is one?), but are ... elsewhere. For all that, Pro... Dutton has produced a s... contribution to Berceo studies ... welcome addition to the Ta... series.

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Top and bottom ethnic taxa

JOHN R. BAKER:

Race
625pp. Oxford University Press. £6.50.

...book called *Race* inevitably stimulates apprehension in the mind of a prospective reader. ... immediately starts wondering ... the motives of the author in ... such a book and the nature ... his prejudices. For, however ... scientific one may profess to ... one can approach this topic ... an unprejudiced mind. We are ... ists to the extent that we some... feel hostility to people unlike ...ves, though some of us try ... than others to repress these ...gs.

...iologist such as John Baker is ...lly interested in trying to ...lish, if possible, the basic objec... facts about human variation, the ... of the differences between ... ent sub-groups of the world ... ation and how the present ... tion structure has evolved. ... knowledge might then consti... basis on which discussions of ... could be conducted, assum... that "racial" problems have a ... ical basis—a view which seems ... able to biologists, though less ... social scientists.

...en from the strictly biological ... of view, however, it is very ... ult to obtain the necessary ... mation. Of course one can ... ure the length of a man's head ... colour of his skin, estab... his blood group and so on—... is can be done precisely, at ... for single individuals. But to ... ch data as a basis for lumping ... beings into a number of ... e groups, or "ethnic taxa", ... Dr Baker's expression, ... ed in hierarchies of "races" ... ted—Europids, Negrids, Australids, etc) and "sub-races" (Alpinids, Nordids, Mediterranids, etc), leads to insuperable problems, because mankind has never consisted of a finite number of distinct, homogeneous groups of individuals. Still greater difficulties arise when one tries to assess and compare the mental abilities and cultural achievements of different races. Finally, statements about which race is superior, which inferior, which has given rise to the most advanced civilizations—these are not only difficult but morally objectionable judgments in the eyes of many of us.

Dr Baker surveys the subject in a logical, comprehensive manner. He has obviously spent an immense amount of time and effort over collecting material from many diverse sources, and he writes with clarity and sincerity. The book consists essentially of four large sections. The first—"The Historical Background"—discusses the growth of ideas favouring belief in the inequality of men, ideas associated with the names of Blumenbach, Gobineau, Galton, Chamberlain, Spengler—and Hitler. No attempt is made to delve into the reasons for racial antagonisms, in particular antisemitism.

Section 2, "The Biological Background", is very thorough and refers extensively to studies on animals, illustrating problems of defining taxonomic entities (species, races, etc), sketches evolutionary mechanisms, discusses genetics, hybridity and so on. Dr Baker argues forcefully that biology should be the basis for discussions on race: "Great advantage would accrue if everyone who professed to speak or write on this subject (the meaning of 'race') would learn something about the crested newt, *Triturus cristatus*." He goes in detail into the question of skin colour in humans, the pigments and cells involved, and even has a whole chapter on body odours in different people. Students of human affairs may feel that all this biology is a bit excessive.

Section 3, "Studies on Selected Human Groups", is more anthropological, and illustrates the complexities of classifying humans. For example, we read that the word "Celt" was used by Julius Caesar to refer to a particular sub-race, but the name has also been used to mean those who practised a particular culture in past times, or occupied a particular territory, or spoke a particular language. Again, with the Jews, a partial overlap occurs between ethnic types and religion, but there are many exceptions. Dr Baker believes in the reality of such sub-races as "Alpenids, Osteuropids, Armenids", etc, and asserts that members of these populations show real differences and are not the results of random assortment of genes. He claims that the Australian Aborigines ("Australids") and the Bushmen of South-West Africa (Sanids) are examples of "paedomorphism", showing retention of juvenile characters in the adult—i e, that they are "primitive".

The last section, "Criteria of Superiority and Inferiority", is the most contentious. Dr Baker marshals the evidence for the genetic factors in IQ and plays down the environmentalist view: "The cultural environment of the home is not so important in determining success in cognition tests." He gives scant consideration to the many and varied objections which have been made in recent years to the writings of Burt, Jensen and others who stress the hereditarian view of intelligence.

Dr Baker also grades the different races in respect of their cultural achievements and success in initiating civilizations. Only two races—the Europids and Mongolids—are given the highest marks and considered to have produced genuine civilizations. The "Indianids" (Mayas, Aztecs, etc), though they are allowed to have advanced to an impressively high level of culture, are relegated to the ranks of the uncivilized because of their habits of slaughtering and eating prisoners. One wonders what would be the reaction of a hypothetical Aztec anthropologist to the gas chambers of Auschwitz or the atomic explosions in Hiroshima and Nagasaki. Would he have classified the Europids as civilized?

Dr Baker's final conclusions are that mankind contains separate races which can be graded in order of merit, roughly as follows. First, and most superior, the Europeans and Mongolians, second, the Central and South American Indians, third, the African Negroes and, at the bottom, the Australian Aborigines and the Bushmen of South-West Africa. These last are also "morphologically primitive". He believes that there is a correlation between IQ and cultural achievements of different races, that these IQ variations are largely genetic, and he infers that there is a casual relationship between IQ and cultural achievement.

All these conclusions seem highly questionable and certainly not conducive to the removal of interracial tensions. Nevertheless, Dr Baker has done a very thorough job in assembling so much diverse information, which has never been brought together before, and we must thank him for that, however much some of us may dislike his conclusions.

...mprovident pastors

...CHAK ELAM:

...Social and Sexual Roles of ... Women
... Manchester University Press.

...alysis of ritual symbolism and ...ationship both to social forms ... the universal concerns of ...ity is a fashionable and well-...lished area of modern social ...opology. The tradition stem... from Malinowski's approach to ...udy of religion as an attempt ...l with the anxieties and un...ties of life was given fresh ...us by the sweeping grandeur ...vi-Strauss's massive documenta... of symbolic thinking in myth. ...tly, the debate about the status ...omen in modern society has ... a revival of interest in the ... in which pre-industrial ...es define the social and ... roles of men and women. In ... societies, as in our own, what ...ributed as "natural" to men ...omen links their social status ... nature and the mysteries, as ... the "facts", of life.

...zchak Elam's work touches on ... these concerns and deals satis...rily with neither. The book ...sists, basically, of two long ...ys on Hima women filled in ... shorter sections. The first ... explores the significance of ...efs and practices which define ...en and cattle as two opposed ...gories of valued beings, which ...mutually influencing. Their con... is strictly controlled. Dr Elam ...es this symbolic opposition in ... context of Hima life in their ... camps but it is immediately ... that he has not understood the ...ty in which his informants ... living. In his introduction he ...ares that, since three anthropo...ists have studied those people, it ... necessary to give an account of ... social institutions. This may ... true, although Dr Elam does ... us some introductory material ...pite of this caveat, but for him ...gnore these same institutions is ...cusable.

...he reader who does not know ... area will receive a grossly ...orted view. The Hima are here ...ented as though they were an ...onomous pastoral tribe, whereas ...ct they and the agricultural Iru ... are their neighbours share a ...ion language and traditions, ...ch stem from their common ...tical history. The Hima are citi... of the recently abolished King... of Ankole which was ruled by ... royal clan. The royal clan is ...erred to by Dr Elam as Bakema, ...ning "the kings"; they were ...ied, married Hima women and ...ed on Hima men as political subordinates, warriors, tribute-collectors and also herdsmen. The Hima formed the upper stratum of a ranked society, the lower portions of which consisted of agriculturalists, the Iru, who provided agricultural products and labour in return for protection and favours from their lords. The distinction, both economic and social, which is emphasized here cannot be treated apart from the political dominance of the Hima. Dr Elam declares that "the political system is not relevant to the position of Hima women"; on the contrary, it has everything to do with it, as his own material shows.

This artificial isolation of one section of the Ankole people also allows Dr Elam to build his interpretation of the segregation of women from cattle on a false impression of the economics of Hima subsistence. Millet is an essential element in Hima diet, mostly in the form of beer; it is obtained in "large quantities" from Iru. Menstruating women are forbidden milk, the normal Hima diet, but consume meat, beer and vegetables, the last being also obtained from the Iru. Iru were, and are, the suppliers of spears, cow-bells, milk-jugs, stools and pottery, the major furnishings of a Hima home; they formerly prepared the hides and skins which formed Hima clothing. In short, the pastoral activities of the Hima never constituted a self-sufficient economic system but were an aspect of the occupational differentiation between social strata. Pastoralism served as a demonstration of the high status of Hima, even of those who did not hold office, but it never supported them entirely.

In former times much of the produce obtained by Iru was exacted as tribute or as gifts in return either for protection or for the use of non-productive cattle. The Hima also increased their own herds by raiding the herds of neighbouring kingdoms. The well-watered pastures of eastern Ankole presented no great problems of cattle management and Hima were lavish in their consumption of meat. Unlike other pastoral peoples of East Africa they slaughtered bulls in such numbers that a man might keep only one in his herd and might even have to borrow a bull if his own died. Such prodigality argues not a precarious existence on the margin of subsistence, as the author of this book would have us believe, but relative prosperity. Among other pastoral peoples, the women either cultivate or collect wild vegetables to supplement the produce of the herds. Hima women did not do this, they did not need to; their seclusion and freedom from labour was a demonstration of their high status.

It is clear that this aristocratic idyll has changed and the depressed position of some Hima today seems to be related to changes brought about by the prevention of raiding and the transformation of the traditional kingdom into a bureaucratic local government. Iru grow cash-crops and no longer need to offer labour and produce to Hima in return for protection and security. Hima must now sell cattle in order to pay for the produce they need; the balance of the political and economic system no longer lies in their favour. This book shows Hima apparently imprisoned in their traditional culture; their refusal to abandon a former way of life and the division of labour on which it was based, has brought them at times to the edge of starvation. The elaborate symbolism of women and cattle is part of their glorious past, not a reflection of their current difficulties.

The second essay in the book describes, in chronological sequence, Hima wedding ceremonies, their symbolism and the duties, domestic and sexual, of a married woman. Lest anyone be led astray by the sensational (and inaccurate) opening sentence of the publisher's blurb it must be made clear that this is not a study of "leisured lovemaking" but a discussion of the shared rights in a wife's sexuality which are held by all the men of the family into which she marries. These rights may be offered by her husband or father-in-law to other men although, as Dr Elam says, no other anthropologist has recorded this for the Ankole. (Rights shared between father and son are reported for nearby Ruanda.)

This latter practice is explained by Dr Elam as a means of creating flexible ties among men of a cattle camp, in the absence of cattle transfers. However, he seems to forget that the patron-client tie based on the transfer of cattle was a vital element in the traditional social and political system of Ankole, as it was throughout this area of East Africa. Perhaps it was just because the transfer of cattle denoted political hierarchy that it was not appropriate to express and create friendship? Dr Elam does not consider this possibility; indeed his informants did not discuss sexual hospitality openly. No doubt because of this, the interpretation is unconvincing.

The lesson to be learnt from this unfortunate piece of work is that any analysis of symbolism must proceed from an understanding of the whole society, of social and political realities and, where possible, of economic and political change. Unless this is so, we merely make abstract patterns which do not help us to a better understanding.

T·L·S

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Pius powerless

P. BLET, R. A. GRAHAM, A. MARTINI, B. SCHNEIDER (Editors):

Actes et Documents du Saint Siège relatifs à la Seconde Guerre Mondiale

Volume 6: *Le Saint Siège et les victimes de la guerre*, **Mars 1939-Décembre 1940**
557pp.

Volume 7: *Le Saint Siège et la guerre mondiale*, **Novembre 1942-Décembre 1943**
765pp.

Vatican City: Libreria Editrice Vaticana

Following the criticisms of the wartime policies of Pope Pius XII, the Vatican decided to publish the relevant documents in three groupings, political affairs, pastoral letters and relief measures. The first collection on this last theme has now appeared as Volume 6 of *Actes et Documents du Saint Siège relatifs à la Seconde Guerre Mondiale*: it depicts the efforts made by the Holy See to intervene on behalf of the persecuted and the prisoners, as the turmoil of war spread across Europe after September 1939. The editors were confronted with an enormous mass of papers—the Vatican received several hundreds of letters every day inquiring about individual prisoners-of-war, exiles or missing persons—and therefore decided to omit all individual cases. This volume includes only the general instructions given to the papal representatives around the world and their replies.

The results make for despondent reading. The Vatican sought to provide similar measures of relief as it had done in the First World War, and embarked on an information service for prisoners-of-war, interventions on behalf of minority groups, sponsorship of immigration schemes and a close cooperation with other international bodies such as the Red Cross—all without sufficient funds, or even an adequate staff. In fact, however, the political circumstances from 1939 onwards proved to be far more difficult than in the First World War. The Germans refused to allow any papal representative (or relief team) in Poland after its conquest in September 1939. The Russian Government brusquely turned aside all interventions on behalf of residents in the territories seized by the Red Army. The United States Government refused to increase the quotas allotted to European refugees. The British Government would not agree to lift the blockade in order to admit foodstuffs to unoccupied France or Belgium. Several Latin-American countries refused to admit any Jewish refugees. And, even when the papal initiative was successful in obtaining 3,000 visas for Catholic non-Aryans to emigrate to Brazil, the authorities placed such restrictions on their admissibility that only a handful succeeded in effecting their escape. In such circumstances, far-reaching schemes for resettling the victims of Nazi persecution dreamt up by such Catholics as the head of the Raphael Society in Hamburg, who sought papal support for wholesale emigration of Jews to Alaska, or alternatively to Portuguese Angola or Australia, were all dismissed as "utopian". The Pope's influence was far too slight to overcome the universal failure to take effective measures in time to rescue the Jews. Pius XII was too shrewd and prudent a diplomat not to recognize this fact, however unpalatable it might be to one with his spiritual aspirations.

Equally difficult were the political circumstances of 1943, outlined in Volume 7. Although the German defeats at El Alamein and Stalingrad presaged the eventual downfall of Nazi tyranny, they also meant that the tides of war would soon sweep over Italy and possibly the Vatican itself. Even more ominously, the German defeat would probably lead to a Communist victory. The Vatican treated with scepticism the assurances given by the British Minister that Stalin's regime had altered Russian policy on religious matters; that the Soviet Union had no intention of intervening in the internal affairs of other nations in Europe or Asia; and that, even if the Russian army were established in Eastern Europe, it would be matched by another great military power, Great Britain. If only for this reason, the Vatican regretted the Anglo-American decision to impose "unconditional surrender" on the Axis.

By March 1943 the Pope was obliged to recognize that his services as a peacemaker were not required. He had guarded his neutrality against all attempts to enlist the Papacy on one side or the other, but his prudence was not rewarded. Instead he was to be accused of a cowardly silence. For this reason, he refused to allow the influence of the Vatican to be used in the political manoeuvres which led to the overthrow of Mussolini and the Armistice of September 1943. Particularly galling was the ineptitude of the new Italian Government in leaving Rome, and allowing the Germans to occupy it for another ten months. Fears that Hitler planned to abduct the Pope as a hostage were hardly mollified by the brave resolve of the entire diplomatic corps that they would not only protest at such a step, but would follow His Holiness along the path of exile!

The most forceful papal protests against the horrors of war were seen in the Pope's efforts to turn Rome into an open city. Here the chief opposition came from the British Government, which was far more "hawkish" than the American. An inordinate amount of time was taken up in dispatches and correspondence on this matter, but finally Rome was saved. Except for four stray bombs, the Vatican City was undamaged. But by the end of 1943 the Nazis were still in control of the major parts of Europe; their persecutions continued unabated; and the influence of the Papacy for peace and justice seemed to have reached its nadir. Writing to the Bishop of Passau, Pius XII himself acknowledged his agony over the contrast between the horrors of the situation and the need for the Holy See to "clothe itself in careful silence, when a more energetic policy would be desirable". But by this time the dangers and difficulties were all too apparent. The fiery word of the prophet had to be sacrificed to the prudent husbanding of the Vatican's influence for a more propitious appearance on the world scene.

Brother Francis

EDWARD A. ARMSTRONG:

Saint Francis: Nature Mystic

270pp plus 19 plates. University of California Press (IBEG). £5.70.

As the Poverello of Assisi, Francesco Bernadone became the best loved of the saints, capturing popular imagination with an unexpected exemplification of sanctity. For many he is the one real Christian, who achieved a literal *imitatio Christi*. The stigmata were the seal on his devotion. Yet what chiefly appeals to the tourists in the Upper Church is the romantic who preached to the birds. What is the relation between these two personae? The attempt to answer that question is the theme of Edward Armstrong's fascinating and informative study.

Francis was a creative religious genius, but he was, like his Master, a man of his own time—the spring of the twelfth-century reawakening. His spontaneous gaiety of heart reflects the French and Provençal influences which he may have encountered in travelling with his father—he was not called Francesco for nothing—and the songs of the troubadours and jongleurs. He Christianized the chivalric ideal, taking the Lady Poverty as his *belle dame*, and vowing his acts of renunciation as "courtesy". He felt the stir of the crusading impulse. But what taught him to call the birds his sisters, the sun and the wind and the fire his brothers? How are we to account for the Franciscan legend?

It is widely and commonly held that he inaugurated a new outlook on nature in the West, soon to be expressed in Christian art and in Roger Bacon's experimental science. But behind all this there is a long history. There was a rich store of Christian nature-legends centuries before he was born, largely Celtic or Eastern in origin and brought to Europe by Irish pilgrims and missionaries. Dr Armstrong argues that both the Franciscan rule and the animal stories that gathered round the saint are deeply indebted to these Celtic sources, cherished and embellished—in Irish foundations such as Ratisbon or St Columban's Bobbio. (There are said to be at least 200 churches in Italy bearing dedications to Irish saints.) Many tales in the legend are anticipated in the folk-memories of saints in Ireland. New accretions were formed in the process of transmission.

Saint Francis: Nature Mystic traces that growth as the legend is formed through its successive stages, passing at length through Celano's first life to Bonaventure's authorized version. (The *Little Flowers*, best known to English readers, was written a century after Francis's death.) We can thus see hagiography in the making, and watch the miraculous element being heightened to make the original artless tales conform to the more conventional image of a holy man.

Dr Armstrong is one of the rare theologians who is also an experienced ornithologist—in the line, it might be said, of Charles Raven or John Ray. He can therefore check the literary tradition by his knowledge of bird and animal behaviour—of which the hagiographers knew so little that Francis is said to have enjoined the brethren to spread grain for the swallows at Christmas. The historian by himself cannot do this; he needs the help of biologist and ethologist. Some of the [...] their familiar form [...] from written collection[s] [...] dotes such as that of C[aesarius of] Heisterbach. (The wolf [...] Dr Armstrong remarks, [...] ture out of books, not [...] woods".)

Every creature mentione[d in the] legends is listed here, with [...] ticing footnotes, and the [...] critically examined in the [...] of ethology and history, [...] laws which are to be trace[d in the] growth of folklore. There [...] offered new insights into the [...] val mind. For it, animals [...] as symbols of virtues and [...] therefore as allegorical. W[...] talking about hawks and [...] Birds, in the end, are [...] human souls. Francis [...] creatures themselves.

This is an altogether [...] book, based on solid lear[ning,] wide sympathy and enriched [by] chosen illustrations. Becaus[e] author's many-sided interest[s] fairly be claimed as brea[king] ground. What is questionab[le is, per]haps, the title. Is Francis [to be] classed as a mystic and is [his] mysticism Christian? The [...] with its strongly biblical bac[kground] is as far as could be from an[y] pantheism. It is not pant[heist but] sacramentalist. For Fran[cis the] earth is filled with the glory [of God:] he would have the creatures [praise] in their Creator. He may [...] today that conservation is ne[...] a strategy for survival—G[od] can talk too much about ag[...] inlon—but rather an integra[l] religion, because the w[orld in] its mystery and beauty belo[ngs not] to man but to God.

A tax upon faith

C. STEPHEN DESSAIN and THOMAS GORNALL S J (Editors):

The Letters and Diaries of John Henry Newman

Volume 25: The Vatican Council: January 1870 to December 1871.

496pp. Oxford University Press. £12.

"We must recollect, there has seldom been a Council without great confusion after it", Newman wrote in August 1870, just after the passing of the definition of papal infallibility at the First Vatican Council. Living as we do in the aftermath of the Second, we have a special interest in this volume, which covers the controversy over the introduction into the conciliar agenda of the proposed definition, its stormy passage through the sessions, modification and promulgation, and the repercussions in the ecclesiastical and political world to the end of 1871. Newman's final public contribution, the *Letter to the Duke of Norfolk*, was not to appear for another three years, but his opinions on the subject remained virtually unchanged throughout, though circumstances led him to ever-more-careful discrimination in the formulation of them.

"I doubt not a coming Pope, or a coming Council, will so explain and guard what has now been passed by the late Council, as to clear up all that troubles us now", Newman could write in April 1871, and time has vindicated him, though it has been a very long time. In the interval, the intransigent papalist movement culminated in the powerful anti-Modernist establishment maintained at Rome at the beginning of this century, which was still capable of kicking hard in the earlier sessions of Vatican II. Something of this practical effect Newman foresaw when, on January 2, 1871, he made a private note about the definition: "As far as it is a tax upon faith it is, from its wording, little enough—but considered in its effects both upon the Pope's mind and that of his people, and of the power of which it puts him in possession, it is nothing else than shooting Niagara."

It was the popular interpretation of the dogma which Newman saw to be dangerous, not the fact, which in the end did little more than put into words the idea of their own authority on which the popes had acted from the beginning. The actual definition, as Newman frequently pointed out to his correspondents, did not cover political and general pronouncements as the ultramontane enthusiasts desired, but was confined by the assembled bishops to matters of faith and morals in the Christian revelation as traditionally understood, and the "infallibility" of the pope was declared to be of the same kind as that given by God to the Church which had not, and has not, itself been defined.

Therefore, though at first it appeared to confer on the popes a quasi-divine oracular power, in the event the terms of the definition have assisted theologians in describing the limitations of papal authority. Few men besides Newman saw this at the time and many Catholics, appalled at what they thought they were told to believe, wrote to him nearly in despair; his answers constitute a series of statements on the nature of the Church, its historical development, theological methods, and the interaction of belief and practice, couched in simple and often colloquial terms, which can be read with profit even after a century of varied cogitations on the subject by learned and pious men of all persuasions.

Newman, who was seventy in the year after the Council, tranquilly continued his friendship with distinguished Anglicans such as Church, who became Dean of St Paul's in 1871, Pusey, and the layman Frederic Rogers, created Lord Blac[hford the] same year—"I cannot yet [call you] Blackworthy'", Newman [...] Church, getting it wrong; [...] was on good terms with [...] Ignaz Döllinger, the Church[...] who could not accept the def[inition,] unable, like Newman, to [...] interpretation could modi[fy its] apparent novelty. There are [...] letters to his publishers, chart[ing the] progress of his principal [...] work during these years: the [...] ing of his past works with [...]

Newman was well aware that [...] Catholics found what he had [...] as an Anglican unacceptab[le,] as many Anglicans disliked the [...] he made from a Catholic stan[dpoint,] but he himself felt convince[d] much that he had written [...] the true central Christian tr[adition] and could still provide a grou[nd for] meeting the sceptical objecti[ons in]creasingly made. There are [...] interesting letters on [...] inspiration and interpretatio[n, ...] some early demythologizing [...] done before the movement of [...] cal criticism had really got [...] way. And there are many [...] old friends, with occasional [...] reminiscences and affectiona[te mes]sages: "Love to baby." The [...] his personal life had become [...] and serene; the public storm [did] not disturb this calm.

For Jewveniles

RABBI BEN ISAACSON and DEBORAH WIGODER:

The Popular Jewish Encyclopedia

336pp. Valentine, Mitchell. £3.50.

It would appear that the compilers of *The Popular Jewish Encyclopedia* have aimed primarily at Jewish youth—and to their less well-informed parents—in the English-speaking diaspora, especially in the United States. Thus, Judaism is divided into Orthodox, Conservative and Reform varieties following the American terminology, and not into the British Orthodox, Reform and Liberal camps. (American) Reform Judaism receives the widest coverage, and not Orthodoxy as would be the case in this country.

The emphasis given to Zionism, the State of Israel and, in general, to the events and people of th[e last] three decades, results in o[...] imbalance. For instance, [...] "Mickey" Marcus, the [distin]guished United States soldie[r of the] Second World War and one [of the] heroes of the Israeli War of [Inde]pendence, is given more spac[e than] Johanan ben Zakkai (who [...] Judaism after the fall [of the] Judaean state in AD 70) and [...] (the greatest medieval Bib[le and] Talmud interpreter) taken tog[ether.]

Yet, apart from such [...] and a few curious omissio[ns ...] are no articles on Islam and [Chris]tianity, both dependent on J[udaism,] nor even on Jesus, who was [...] quite an influential Jew—th[e] Encyclopedia [...] stance of the [...] simple, clear, solid and [...] Without any doubt, it will [...] wide popularity in British [and] American Jewish homes.

Booksellers' Announcements

NEW CATALOGUE NO 27:
BOOKS ABOUT RUSSIA
(including former Russian territories, such as POLAND, &c.), & a
SELECTION OF RUSSIAN BOOKS
Available soon and sent on request.
BORIS KAPLANSKI
8 Rue du Loing 75014, PARIS, FRANCE

AUTOGRAPH LETTERS
MANUSCRIPTS
DOCUMENTS
Are you on our mailing list for catalogues?
JOHN WILSON
New Yatt, WITNEY, Oxon.

WILLIAM SMITH
(Booksellers) Ltd.
Large stocks of books on all subjects. Also second-hand books bought and sold.
35-41 LONDON STREET, READING, BERKS.
Tel.: READING 54227 Estab. 1832

Books Received

Architecture

[PEHNT,] WOLFGANG. *Expressionist Architecture*. 231pp including 518 illustrations. Thames and Hudson. [...]

[To tr]eat Expressionism as an historical style peculiar to one epoch is [to ig]nore the fact that there are expressionist elements in buildings of [all] epochs. Jacobean mansions are [...] highly expressionist; so are [...] fortresses and Hindu temples. [Wolf]gang Pehnt's book, *Expressionist Architecture*, would have been [more] illuminating if he had looked [at the] wider picture as a help to[wards] defining the aesthetic nature [of] architectural expressionism be[fore] concentrating on his more special[ized] subject: an analysis of the occur[rence] of Expressionism in architec[ture] in the German-speaking coun[tries] between 1910 and 1923. To this [he a]dds chapters on Expressionist [archi]tecture in Italy and the Nether[lands] during the same period.

[Germ]an Expressionist architecture [...] must be accepted, of special [histor]ical importance even if its [influe]nce did not last, and if the [desig]ns of projected buildings made [by i]ts creators tend to be more [impre]ssive than the finished struc[tures.] It was part of a visionary [mov]ement that embraced the fine [arts,] the cinema and literature, and [Peh]nt's study, in spite of its nar[row r]ange, was worth making. His [illus]trations alone are valuable as a [compr]ehensive catalogue of the [...] of Expressionism's major [...] from Poelzig to Mendelsohn [and R]udolf Steiner and of a surpris[ingly] large number of minor figures. [...] of his own admission that [the] kind of distortion of the objec[tive] world practised in Expressionist painting and sculpture was quite obviously not susceptible of application to architecture", Mr Pehnt makes a clear case for the examples he has collected together to be categorized as an essential part of the much wider German Expressionist movement. It is a pity that his style of writing is dull and that most of the illustrations are rather small considering the book's high price.

Biography and Memoirs

DUCHESS OF BEDFORD. *Nicole Nobody*. 377pp plus 44 illustrations. W. H. Allen. £3.50.

If Woburn tops the popularity table of stately homes, this book makes clear that credit for the achievement must be shared equally between the 13th Duke of Bedford and his wife, the 15th Duchess, formerly Madame Nicole Milinaire. Business ability, a genius for publicity, flair and an inexhaustible energy which had already brought her success in two separate careers, textile designing and the cinema—the Duchess brought them all to a job which must be something between running Harrods and organizing a never-ending garden party. Even those who are not amateurs of stately homes are likely to be interested in the account of how ideas were born, and carried through, often with the minimum of helpers, and one warms to a châtelaine who, before she was herself able to take over and revolutionize the catering for visitors, used to insert in all the literature a warning which read: "If you are a gourmet, we recommend that you go to the following restaurants after your visit to the Abbey. . . ."

JOHNSTON, BRIAN. *Its Been A Lot of Fun: An Autobiography*. 320pp. W. H. Allen. £3.50.

It goes against the grain not to be able to match the broad, friendly grin that beams across the pages of Brian Johnston's *Its Been A Lot of Fun* with an equally wide smile of welcome, but the truth is that Mr Johnston's book should have been even better than it is. There is so much in its favour, and how refreshing it is to meet such a simple and honest acknowledgment of the benefits of discipline and the joys to be found in the ordinary pleasures of life. But Mr Johnston's prep-school humour is paraded in a manner that throws the real purpose of his writing out of its stride. Still, there is much to be thankful for, and Mr Johnston writes with admirable straightforwardness about his long career in television and on the radio. He proved himself a man for all eventualities and his pluck and good-humour never seem to have deserted him. It is Mr Johnston's boyish capacity for happiness which is his most delightful characteristic.

Classics

HUNT, J. WILLIAM. *Forms of Glory*. 123pp. Southern Illinois University Press. London: Feffer and Simons. £5.20.

William Hunt analyses the *Aeneid* as a poetic organism from six points of view: the structural placement of the principal themes, human betrayal and divine caprice, leading imagery, "tragic success", the burden of vocation, and the Aeneas-Dido-Turnus relationship. Professor Hunt brings into focus a vast array of cross-references, and for those who are familiar with the poem as a whole it is an illuminating analysis. He makes clear the sources and influence of the fundamental ambiguity, the fusion of triumph and regret, which gives to the *Aeneid* that sense of life which is unique to Virgil.

Parapsychology

BRANSTON, BRIAN. *Beyond Belief*. 200pp plus 8 plates. Weidenfeld and Nicolson. £2.95.

Brian Branston worked with BBC radio and television. He devotes the most fascinating chapters of this book to describing in detail the events and investigations, beginning in 1965, that led up to his production of a film called *Two Steps in the Dark* shown on television in 1967. Ordinary cameras, flash-light cameras, cine cameras, film sound tracks, tape recordings with carefully placed microphones were among the many methods used in trying to elucidate what was going on at a photographer's shop called Buckell Hall, where unexplained noises, scents, temperature changes and movements of objects were reported to go on. Some startling results were obtained and the photographer himself went into a trance. Emerging, he said that it had been an unpleasant experience, like "going under gas". Persuaded against his will to continue, he produced staccato verbal impressions which seemed to correspond with some local wartime events, and, odder still was seen at different times with skin markings, a rope round his neck, barbed wire scratches on his legs, and so on. This account is written with detachment, and very well documented. There is also a description of a not very alarming haunting in County Down, and a most useful discussion of poltergeist phenomena, ancient and modern, which acknowledges the important work done in this field by Dr George Owen. The book ends with a description of Gerard Croiset, the Dutch clairvoyant. It is clearly and directly written, concerned more with fact than interpretation.

Photography

ROH, FRANZ and TSCHICHOLD, JAN (Editors). *Photo-Eye*. 96pp. Thames and Hudson. Paperback, £4.95.

As a period piece this facsimile reprint of an historic Bauhaus collection of photographs from Atget, through Max Ernst, George Grosz, Man Ray to Mount Wilson is justified. The captions as well as the introduction, "Mechanism and Expression", by Franz Roh, are printed in German, French and König's English in an endearing and enthusiastic style. The brilliant cover photograph and general design of the book is by Jan Tschichold. When first reproduced, these seventy-six photographs, photograms and photomontages must have seemed shockingly protestant. Today some seem normal, not least those of Dada or surreal nature. Yet many retain their force of impact—interestingly enough the straight examples, such as Atget's shop-window corsets, Brett Weston's roofs of corrugated iron, the landscape patterns seen from the air, a press photo of Brooklyn bridge in rainy weather, and Edward Weston's portrait of a young woman hurt by unknown heritage, far more than the self-consciously contrived examples which needlessly pervert the intrinsic, unique nature of the photographic image.

War

FRERE-COOK, GERVIS. *The Attacks on the Tirpitz*. 112pp plus 63 illustrations. Ian Allan. £2.10.

The menace of the Tirpitz, the most powerful battleship in the West, persisted almost up to the end of the Second World War. The Germans were as frightened of losing her as the Admiralty was of her breaking out. She was twice attacked by carrier aircraft, and midget submarines got inside her anti-torpedo nets and did some damage. The RAF launched several attacks before they finally capsized her in November 1944. The British stuck like limpets to the Tirpitz and the story, here presented in fine detail, makes good telling.

COLLIER, BASIL. *A History of Air Power*. 358pp plus 16 illustrations. Weidenfeld and Nicolson. £5.95.

Basil Collier is not concerned in this volume with resolving the arguments about how air power can most effectively be employed. His purpose of recording the various phases in the development of air power is admirably accomplished in this book together with lucid accounts of the political, strategic, tactical and technical influences which were responsible for them. The material is here for conclusions as to what the bomber can be expected to achieve in particular circumstances. The evidence of what it did not succeed in doing in Korea and Vietnam may be set against the proof of its decisive effect in cutting off Germany's oil supplies towards the end of the Second World War. The use of aircraft in sea warfare by the United States and Japan is clearly described.

[A]PPOINTMENTS

[LIB]RARIANS

[B]EDFORD COLLEGE
(University of London)
[LIB]RARY ASSISTANT required in the [...] Library. Duties will be of a [...] nature, assisting with circulation, book processing, etc. Previous experience an advantage but not [essent]ial.
[...] salary on scale £1,005 to £1,278 [...] or £1,276 to £1,554 per [an]num, according to age and experience. [...] annual leave in addition to [...] holidays.
[Appli]cations, in writing, quoting age, [...] referees, to the Assistant [...] (Personnel), Bedford College, [...] Park, London NW1 4NS.

[ME]TROPOLITAN BOROUGH OF BURY
ASSISTANT CATALOGUER
ASSISTANT DIVISIONAL LIBRARIAN
[...] Scale (£1,353 to £2,237). [Prefe]rence will be given to Chartered [Librar]ians.
The officer will act as assistant to [the] Chief Cataloguer and preference will [be given] to persons with experience and [...] qualifications in the field of cataloguing and classification.
The person appointed will be directly [respons]ible to the Divisional Librarian and [...] in the day to day administration of the Libraries within the Borough.
[Appl]ication forms for both positions [obtainab]le from the Chief Executive, [Metro]politan Borough of Bury, Town [Hall, Bur]y. Closing date for applications [...] April, 1974.
[...] A. McDonald, Chief Executive.

[CL]WYD COUNTY COUNCIL
COUNTY LIBRARY SERVICE
[AP]PLICATIONS are invited for CHARTERED LIBRARIANS [for] the following posts:—
[A]SSISTANT LIBRARIAN, School [Librar]y Service, Headquarters Library.
[SE]NIOR ASSISTANT, Lending Library [...], Rhyl Branch Library.
[...] on Librarian Scale £1,353 to [...] per annum.
[Appl]ication forms obtainable from the [Direct]or of Administration, Shire Hall, [...] to be returned by 30th April.
[...] R. Phillips, Director of Administration.

SENIOR LIBRARY ASSISTANT
[SE]NIOR LIBRARY ASSISTANT required for University Library. [Ap]plicants should have a University [degree] or Library qualifications. Salary [...] £1,554 to £2,034, with possibility [of] promotion to scale rising to [...]
[...] for further details and application form to Librarian (TL 1974), [...] College, Malet Street, London [W]C1E 7HX, or telephone (01) 580 [...], ext. 234.

LIBRARY ASSISTANT
[Requir]ed by Library of learned society in [...] Applicants must be well spoken [and h]ave a pleasant telephone manner. [...] [...] useful but not essential. [...] include all aspects of Library [...] general assistance to readers. [...] valuable experience for a career [in sp]ecial librarianship.
[...] further details please telephone [...] Keegan, 01-580 3482.

HERTFORDSHIRE COUNTY COUNCIL.
LIBRARY SERVICE
ASSISTANT LIBRARIAN, Welwyn Garden City Central Library. A.P. III/III. Minimum qualification: Part I of the Library Association Examination. Removal expenses, lodging and travelling allowance where appropriate.
Particulars from the County Librarian, County Hall, Hertford, SG13 8EJ; applications within 14 days.

HERTFORDSHIRE COUNTY COUNCIL.
COLLEGE OF TECHNOLOGY
Letchworth
APPLICATIONS are invited from qualified librarians for the POST of SENIOR ASSISTANT LIBRARIAN.
Salary on scale AP(3)III—£1,[...]-£2,235.
Applications giving full details of age, qualifications and posts held (with dates) together with the names of two referees to be sent to the Registrar.

ROYAL HOLLOWAY COLLEGE
(University of London)
Egham Hill, Egham, Surrey, TW20 0EX
COLLEGE LIBRARIAN
The College invites applications for the POST of LIBRARIAN, which will fall vacant on 1 October, 1974.
Salary on the scale £4,707 to £5,844.
Further details may be obtained from the Personnel Officer (TLS).
Applications (6 copies please), with the names and addresses of two referees, should reach her by 10 May.

ROYAL HOLLOWAY COLLEGE
(University of London)
APPLICATIONS are invited from qualified NON-GRADUATES for two posts of SENIOR LIBRARY ASSISTANT. Appointments will be made on the scale either £1,554 to £2,034 or £1,995 to £2,445 according to qualifications and experience.
Applications, with the names and addresses of two referees, should be sent by 13 May to the Personnel Officer (TLS), Royal Holloway College, Egham Hill, Egham, Surrey, TW20 0EX from whom further details may be obtained.

ROYAL STATISTICAL SOCIETY
APPLICATIONS are invited for the POST of SENIOR ASSISTANT LIBRARIAN to the above Society, with scope for promotion. Applicants should be Chartered Librarians with relevant experience. Salary on scale according to age and experience. Contributory pension scheme.—Apply to the Librarian, 21 Bentinck St., London, W.1.

LANCASHIRE COUNTY COUNCIL
APPLICATIONS are invited for the following POSTS:
SENIOR ASSISTANT LIBRARIANS
Blackpool, Hyndburn, Preston and West Lancs. District Libraries
TEMPORARY CATALOGUER, Headquarters Library (Preston).
Qualifications: Chartered Librarian.
Salary: Librarians' Scale £1,599 to £2,235.
ASSISTANT LIBRARIAN (Cataloguing) Headquarters Library (Preston): Qualifications: L.A. Examination part I.
Salary: Librarians' Scale £1,353 to £1,926.
Salary starting points commensurate with qualifications and experience.
Appointments superannuable and subject to Certificate of Fitness.
Application (naming two referees) and indicating for which post(s) candidate wishes to be considered to County Librarian, 143 Corporation Street, Preston PR1 8RH by 24th April.

HON. SOCIETY OF THE MIDDLE TEMPLE
APPOINTMENT OF
LIBRARIAN AND KEEPER OF THE RECORDS
P.O. GRADE £3,273-£3,978
The Middle Temple Library is one of the finest law libraries in the country having a stock of 125,000 volumes as well as incunabula and manuscript collections. It provides reference and research services to barristers, solicitors, government departments and professional organizations dealing with 300 enquiries a day.
A Chartered Librarian with a good honours degree, preferably in law, and management experience at senior level is sought to take charge of this Library and to develop its services yet further. Staff: 9 professional graduates supported by technical and clerical staff. Library square footage: 10,500.
Conditions of service: Five weeks' annual leave excluding Bank Holidays, non contributory pension scheme, free luncheon in Hall.
Further details and application forms from: Librarian and Keeper of the Records, Middle Temple Library, Middle Temple Lane, London, EC4Y 9BT. Tel: 01-353 4303. Closing date: 24 April, 1974.

LANCASHIRE COUNTY COUNCIL
APPLICATIONS are invited for the following POSTS:
ASSISTANT LIBRARIANS
Blackpool, Hyndburn, South Ribble, and Wyre District Libraries
TEMPORARY ASSISTANT LIBRARIAN (Cataloguing)
Preston District Libraries
TEMPORARY ASSISTANT LIBRARIAN
Lancaster District Libraries
Qualifications: L.A. examination Part I. Salary: Librarians' Scale £1,353 to £1,926.
Salary starting points commensurate with qualifications and experience.
Appointments superannuable and subject to Certificate of Fitness.
Application (naming two referees) and indicating for which post the candidate wishes to be considered to County Librarian, 143 Corporation Street, Preston PR1 8RH, as soon as possible.

LINCOLNSHIRE COUNTY COUNCIL
LIBRARY SERVICE
ASSISTANT GROUP LIBRARIAN
LINCOLN—A.P.3 £1,926 to £2,235
APPLICATIONS are invited from Chartered Librarians, or persons who have completed Part II examinations for the above-mentioned POST for the Ermine Group in Lincoln.
Application forms and further particulars are available from the Director of Personnel and Central Services, County Offices, Lincoln (Tel. Lincoln 29931, Ext. 317) to whom completed forms should be returned by 3 May, 1974.

BOROUGH OF TRAFFORD
LIBRARIES DEPARTMENT
Post No. 17 LIBRARIAN in CHARGE ACCESSIONS UNIT—Work with Young People
Responsible to the Librarian in charge Work with Young People for ordering books and materials for the department and the Schools Library Service and for ensuring delivery to service points. A knowledge of children's literature would be an advantage.
Post No. 18 SENIOR ASSISTANT LIBRARIAN (Cataloguer)
Responsible to the Librarian in charge Bibliographic Services for cataloguing and classifying of all non fiction and maintain core of location index.
Post No. 64 SENIOR ASSISTANT LIBRARIAN (Readers' Adviser)
Responsible for dealing with readers' book requests at the Central Library, Sale. Will work in close liaison with the Assistant Divisional Librarian.
ALL THREE POSTS ON LIBRARIANS' SCALE (£1,353 to £1,926 (bar) to £2,235)
Application forms from the Personnel Officer, Town Hall, Stretford, M32 0XS (telephone 061 872 2101 ext. 240) to whom completed forms should be returned by Monday, 6th May.
H. W. D. Southerby, Chief Executive Officer and Town Clerk.

UNIVERSITY OF LEEDS
BROTHERTON AND MEDICAL LIBRARIES
APPLICATIONS are invited for TWO POSTS of ASSISTANT LIBRARIAN at a salary on the scale £1,929 to £4,032. One of the posts will be initially attached to the Brotherton Library and the other to the Medical Library. Candidates should be graduates, preferably with professional qualifications and/or experience.
Forms of application and further particulars from the Registrar, The University, Leeds LS2 9JT (please quote 63/17/AG). Closing date 14 May, 1974.

THE POLYTECHNIC OF NORTH LONDON
Holloway Road, London N7 8DB
LIBRARY AND INFORMATION SERVICES
SUBJECT SPECIALIST LIBRARIAN SOCIOLOGY
LIBRARIAN, GRADE III
£2,073 to £2,571
A vacancy has arisen at our Ladbroke House (Highbury Grove) Library. Duties include the provision of a current awareness, information and library service to a large Department of Sociology. Ideally, the person appointed will have an appropriate degree, a professional qualification and reasonable library experience. Application forms and job description from Nancy Hammond, Library Education and Staff Training Officer, The Polytechnic of North London, Holloway Road, N7 8DB. Closing date, 30 April.

THE QUEEN'S UNIVERSITY OF BELFAST
MAIN LIBRARY
APPLICATIONS are invited for a POST of SENIOR LIBRARY ASSISTANT in the Periodicals Department of the Main Library available from 1 August, 1974. Salary will be on the scale £1,4[...] to £2,2[...] with F.S.S.U. Candidates should offer either a degree or a professional library qualification. Particulars and application form (returnable by 31 May, 1974) may be obtained from the Personnel Officer, The Queen's University of Belfast, Belfast BT7 1NN.

SOUTHWARK LIBRARY SERVICES
DISTRICT CHILDREN'S LIBRARIAN
Librarian Grade, £1,926 to £2,235 plus £144 London Weighting
Qualified librarian, experienced in work with children, required to take charge of a busy children's department, assist with the supervision of seven other children's libraries and participate in extension activities within the district.
Application forms are available, quoting reference TL/7/3146 and job title, from Personnel and Management Services, 27 Peckham Road, SE5 8UB. Tel.: 01-703 3870 (24-hour recording service). Closing date, 3rd MAY, 1974.

Experienced Library Assistant
For Library and Information Service in busy city office.
Typing 30 wpm essential.
Interesting job. Aged 21-45.
Salary up to £1,900 pa plus L.Vs.
Flexi-time.
Telephone Mrs. Laidlaw, 01-606 8080.

BBC requires a WRITTEN ARCHIVES OFFICER
to take charge of the BBC's Written Archives Centre at Caversham, near Reading, Berks, which has a staff of 12. The centre holds all surviving BBC papers for the period 1922 to 1954 (to be progressively extended) and is extensively used for BBC purposes and by a growing number of academic and other researchers. Substantial experience of handling modern records, a good knowledge of modern history, and the ability to manage staff and deal with researchers essential. A university degree and formal qualifications as an archivist would be distinct advantages.
Salary £2,847 (or higher if qualifications are exceptional) rising by annual increments of £135 to £3,522 p.a. max.
Write or telephone immediately for application form (enclosing addressed foolscap envelope and quoting reference 74.G.185/TLS) to Appointments Department, BBC, London, W1A 1AA. Tel. 01-580 4468 Ext. 4619.

West Lothian County Council
LIBRARIAN
Applications are invited for the post of School Librarian at Blackburn Academy, Blackburn.
Salary—Chartered Librarian—£1,809-£2,235 per annum; Part I Registration Examination or 2 or 3 Groups of Registration or equivalent—£1,416-£1,644 per annum. A responsibility element of £100 is payable.
Possession of a University Degree would be an added advantage.
Application forms and further particulars obtainable from the Director of Education, County Buildings, Linlithgow, should be lodged by Friday, 19th April, 1974.
JOHN CALDER
County Clerk
County Buildings, Linlithgow.

FALKIRK PUBLIC LIBRARY
CATALOGUER
A vacancy exists for a librarian capable of supervising staff and providing bibliographical services to a library with a stock of 300,000 items and annual issues of 600,000.
Salary maximum is £2,235 plus extra payment for Saturdays. Placing will take account of present salary and previous experience. Consideration may be given to housing requirements.
Further details and application forms from: The Librarian, Public Library, Hope Street, Falkirk FK1 5AU, tel. 24911 ext. 240. Closing date 30th April, 1974.

APPOINTMENTS

ASSISTANT LIBRARIAN

required by BBC to take charge of the enlarged Outside Loans Section of its Reference Library. Applicants must be Chartered Librarians with wide experience of inter-library loans, good knowledge of bibliographical sources and ability to organise staff and work flow. The section is engaged in borrowing books from public, subscription, university and special libraries for BBC purposes and being very closely linked with programme production. It operates under constant pressure. An interest in Radio and Television output is desirable.
Salary within the range £2,040-£2,256 per annum rising by annual increments of £108 to a maximum of £2,580 per annum.

Write or telephone now for application form (enclosing addressed foolscap envelope and quoting reference 74.G. 192TL) to Appointments Department, BBC, London W1A 1AA. Tel.: 01-580 4468, Ext. 4619.

BBC

Head Office

Library and Registry Assistants

The British Steel Corporation has vacancies in its Library and Central Registry Departments for Assistants.

We are looking for bright young people with both a sense of humour and of responsibility who are willing to learn, and enjoy working on their own initiative. The positions will involve the indexing and retrieval of documents in a wide range of subjects. Although working with people of their own age, Registry and Library Assistants meet people from all levels within the Corporation.

Women working on a part-time basis would be considered for these posts.

Applicants should write or telephone (quoting reference HO86) to:

Mrs. H. Anderson,
Personnel Officer,
BRITISH STEEL CORPORATION,
P.O. Box No. 403,
Grosvenor Place,
London, SW1X 7JG
Tel: 01-235 1212 Extension 4054/4506

COUNTY OF AVON

PRINCIPAL LIBRARIAN

ADMINISTRATION/SUPPORT SERVICES

PO2 (6-10) £4,860-£5,367

To be responsible to the Director of Libraries for the general administration of the department as well as departmental staff matters, bibliographical services, and services to schools.
Further details and application forms (returnable by Friday 2nd May) from the Director of Personnel and Management Services.
Applicants should be employed by L.A.s in England (excluding London) and Wales. (Issued after consultation with L.G.S.C.).

AVON HOUSE, THE HAYMARKET, BRISTOL. BS99 7DE
Tel. (0272) 297181

KENT COUNTY COUNCIL

EDUCATION COMMITTEE

SCHOOL LIBRARIAN

Dover Grammar School and Astor Secondary School

Applications invited from suitably qualified candidates; Chartered Librarians preferred. Salary within Grade for Librarians (£1,353-£1,926).
Payment of disturbance allowance can be considered in approved cases.
Particulars and application forms from the County Librarian, Kent County Library, Springfield, Maidstone, to whom completed forms should be returned by 2nd May.

KENT COUNTY COUNCIL

EDUCATION COMMITTEE
COUNTY LIBRARY

ASSISTANT LIBRARIAN
GILLINGHAM

Applications invited from suitably qualified candidates; Chartered Librarians preferred. Salary within Grade for Librarians (£1,353-£1,926).

Payment of disturbance allowance can be considered in approved cases. Particulars and application forms from the County Librarian, Kent County Library, Springfield, Maidstone, to whom completed forms should be returned by 2nd May.

City of Bradford Metropolitan Council

Unrestricted Advertisement

SUBJECT ADVISER (SOCIAL SCIENCES)

SO2 (£3,165-£3,504)

Applications are invited from suitably experienced Chartered Librarians for the above post, one of six subject advisers in the public library and information service of this new metropolitan district.

Further details and application form from The Chief Librarian, Central Library, Prince's Way, Bradford, BD1 1NN. The closing date for applications will be 14 days from the date of this advertisement.

This advertisement appears after consultation with the Local Government Staff Commission for England. Other things being equal, preference will be given to serving local government officers.

Cement and Concrete Association

Photograph Librarian

required for an interesting collection of slides and photographs connected with the construction industry. Applicants must have had wide experience in all aspects of photographic library work and be able to work on their own initiative. Please apply in writing giving full details of qualifications and experience to:

R. G. Eastell,
Films and Photographs Department,
Cement and Concrete Association,
52 Grosvenor Gardens,
LONDON, SW1W 0AQ.

KENT COUNTY COUNCIL

EDUCATION COMMITTEE
COUNTY LIBRARY HEADQUARTERS

ASSISTANT CATALOGUER

Applications invited from suitably qualified candidates; Chartered Librarians preferred. Salary within Grade for Librarians £1,353-£1,926.
Payment of disturbance allowance can be considered in approved cases. Particulars and application forms from the County Librarian, Kent County Library, Springfield, Maidstone, to whom completed forms should be returned by 2nd May.

SURREY COUNTY COUNCIL — COUNTY LIBRARY

Applications are invited from suitably qualified and experienced persons for the undermentioned posts in the County Library:—

WELFARE SERVICES LIBRARIANS (2 posts)
(a) based on EWELL**
(b) based on WOKING
SCHOOLS LIBRARIAN—SCHOOL LIBRARY SECTION AT CLAYGATE**
ASSISTANT LIBRARIANS (2 posts)
(a) REIGATE
(b) GUILDFORD
SALARY on Librarian's Grade £1,353-£1,926/£2,235.
**Plus London Allowance £105 p.a.

ASSISTANT LIBRARIAN, STAINES**
LIBRARIAN i/c TRAVELLING LIBRARY—(6 posts)
(a) based on EWELL**
(b) based on ESHER**
(c) based on GODALMING
(d) based on GUILDFORD
(e) based on REIGATE (2)
SALARY on Librarian's Grade (a) £1,353-£1,926.
**Plus London Allowance £105 p.a.

Generous relocation expenses and assistance with house purchase available in approved cases. Further particulars are obtainable from the County Librarian, 140 High Street, Esher, Surrey KT10 9QR, to whom applications should be sent within fourteen days of the appearance of this advertisement.

INFORMATION OFFICER

We are looking for a woman graduate with an interest in public affairs to serve as Information Officer in our Commercial Library. Preference will be given to candidates experienced in using economic information.

Please address applications to:
**Staff Administrator,
Marketing Division,
Courtaulds Limited,
22 Hanover Square,
London W1A 1BS**

COURTAULDS

CITY LIBRARIES DEPARTMENT

(1) BRANCH LIBRARIAN

(2) TEMPORARY CATALOGUER (for two years)
Applicants should be qualified Librarians. Salary within Librarian's Grade, maximum £2,235 per annum

(3) PROFESSIONAL DISPLAY ASSISTANT
(AP.2: £1,644-£1,926 per annum)
Applicants should hold a Diploma in Art and Design or a similar qualification.
Application forms from and returnable by Monday 29 April, to the Personnel Officer, Civic Centre, Newcastle upon Tyne, from whom further details are available.
Applications are invited from serving Local Government Officers in England (excluding London) and Wales, for the above posts.
This advertisement is placed after consultation with the Staff Commission

NEWCASTLE UPON TYNE
METROPOLITAN DISTRICT COUNCIL

ROYAL COLLEGE OF ART

Junior Library Assistant (Female)

Previous experience an advantage but not essential. Starting salary within range £986-£1,4[illegible] p.a., according to age, qualifications and experience. Please write giving full details to Mr. H. W. Denyer, Royal College of Art, Kensington Gore, London SW7 2EU.

Bristol Polytechnic

SUB LIBRARIAN
(Procedures and Planning)

A graduate librarian is required from 1 September, 1974 to develop the entire 'systems' support for library services, to be responsible for acquisitions, cataloguing, stock control and similar housekeeping activities, to assist in all aspects of forward planning and to further the integration of library services with the teaching and research functions of the Polytechnic.
The Polytechnic is growing rapidly and will shortly begin to occupy a new site to the north-east of the city. The library has a most important role in this expansion, and the final stage of its large new library will be ready in 1975.
Candidates must have experience of a substantial part of the field of librarianship work, must be aware of the latest developments in librarianship and must be able to establish good links with teaching and other staff.
Salary Scale (under review): Principal Lecturer £3,561-£3,[illegible].
Further details and application forms (to be returned by 3 May 1974) from Personnel Office, Bristol Polytechnic, Ashley Down, Bristol BS7 9BU).
Please quote Post Reference Number L81/91 in all communications.

APPOINTMENTS

West Yorkshire Metropolitan County

Deputy County Archivist

Applications for appointment as Deputy County Archivist are invited from qualified archivists at present employed as local government officers in England (excluding London) and Wales.

The successful applicant will be required to assist over the full range of the work of the office and should have a wide experience in archives work.

The County Record Office will include the records of the former West Riding Registry of Deeds and the Registry's microfilming, photocopying and book-binding facilities.

Salary: within Grade P.O. I (A.P.T. and C. Scales) £3,273-£4,356 according to qualifications and experience.

Written applications, giving full personal details and experience, the names and addresses of two referees and business and home telephone numbers of applicant, should be sent to the Director of Administration, Room 78, County Hall, Wakefield, WF1 2QW. Canvassing will disqualify.

Closing date: 28th April, 1974.
This advertisement appears after consultation with the Local Government Staff Commission for England.

BOROUGH OF BLACKBURN

Following consultation with the Local Government Staff Commission, applications are invited from Local Government Officers serving in England (excluding London) and Wales for the following senior appointments in the Department of Recreation. This newly established Department is responsible for the provision of all cultural, leisure and recreational services within the Borough. (An agency agreement in respect of the Library Service is in operation.)

DEPUTY DIRECTOR OF RECREATION

Applicants for this key position should possess considerable management ability, together with the enthusiasm to promote a forward looking comprehensive leisure service. The successful applicant will be responsible for the general co-ordination of the Arts, Entertainments, Parklands and Sports Divisions of the Department with special responsibility for administrative and financial matters. The person appointed will deputise for the Director in all aspects of the work of the Department.
Subject to the approval of the Pay Board the salary is within range £5,205-£5,610 per annum. 75 per cent Chief Officer grade

ASSISTANT DIRECTOR
(ARTS)

ASSISTANT DIRECTOR
(ENTERTAINMENTS & LEISURE)

The persons appointed will be responsible for the promotion and development of a wide range of activities within each Division. They will possess the enthusiasm, initiative and drive to improve and extend these facilities wherever possible.
Applicants should have relevant experience and possession of professional qualifications will be an advantage.
Salary within range £3,390-£3,846 per annum (P.O. 1(b)).
For each of the positions 50 per cent removal expenses in appropriate instances
Further details available from Paul Sykes, Director of Recreation, Recreation Department, Library Street, Blackburn BB1 7AJ, to whom applications (no forms) together with names and addresses of two referees must be returned not later than Friday, 26th April, 1974.

GLASGOW COLLEGE OF TECHNOLOGY

LIBRARIAN

The Librarians are members of the academic staff, and are expected to undertake appropriate tutorial work with students in library facilities and information retrieval. The successful applicant will be in charge of periodicals.

Applicants should be graduates with a recognised qualification in librarianship. Relevant experience in the field of higher education is desirable.

Salary Scale (under review). Up to £3,201 per annum depending on experience, plus £117 per annum for approved teacher training

Application forms and further particulars should be obtained from The Director, Glasgow College of Technology, North Hanover Place, Glasgow G4 0BA, and should be returned by 30th April 1974.

HERTFORDSHIRE COUNTY COUNCIL

LIBRARY SERVICE

Applications are invited for the following posts on Grade A.P. II/III

ASSISTANT LIBRARIAN
Hemel Hempstead Central Library
ASSISTANT BIBLIOGRAPHICAL OFFICER,
based at Hemel Hempstead Central Library
ASSISTANT LIBRARIAN, WORK WITH CHILDREN,
Hoddesdon Library
ASSISTANT LIBRARIAN, WORK WITH CHILDREN,
Ware Library
ASSISTANT LIBRARIAN, WORK WITH CHILDREN,
Bishop's Stortford Library
ASSISTANT LIBRARIAN, Harpenden Library

Minimum qualification: Part I of the Library Association Examination. Removal expenses, lodging and travelling allowance where appropriate. Particulars from the County Librarian, County Hall, Hertford SG13 8EJ: applications within 14 days.

SUSSEX

BISHOP OTTER COLLEGE OF EDUCATION
CHICHESTER

(A Co-educational Church of England College with 750 students)

Applications are invited for September, 1974 for the post of:

Principal Lecturer to Co-ordinate Learning Resources

This new post offers wide opportunities for a colleague with experience and vision in the development and exploitation of library and audio-visual resources. As a member of the academic staff with a modified teaching commitment, he/she will be required to co-ordinate the existing range of college learning resources and acting both as leader of a team of qualified library and technical staff and as a resource to the academic staff, to develop further the college's well-advanced plans for an integrated learning resources centre for which he/she will have overall responsibility.

Salary will be in accordance with the Pelham Scale for Principal Lecturers in Colleges of Education.

Further particulars may be obtained from the Academic Registrar to whom should be sent, by 6th May, a letter of application, full curriculum vitae and the names and addresses of three persons to whom confidential reference can be made.

TYNE AND WEAR COUNTY COUNCIL
INFORMATION SERVICES

Applications are invited for a new post involved with providing information services to members and officers in the County Council. Experience in specialist libraries or information services required.

RESEARCH OFFICER

£1,644-£3,165

Further details and application forms available from the Personnel Officer, 109 Pilgrim Street, Newcastle upon Tyne, NE1 6QF. Informal enquiries to the Manager, C.R.I.U., telephone Newcastle 611977. Closing date 25 April.

This advertisement appears with Local Government Staff Commission approval and is restricted to serving local government officers in England and Wales (excluding London).

CENTRAL RESEARCH AND INTELLIGENCE UNIT

UNIVERSITY COLLEGE CORK

Department of English—Full-time Appointment

The Governing Body invites applications for a full-time post as

College Lecturer/ Assistant Lecturer

in the Department of English. The appointment will be made at one of the levels mentioned according to the qualifications and experience of the successful candidate.

The salary scales (under review) are:
College Lecturer — £3,579 x £126-£4,209 p.a.
Assistant Lecturer — £2,793 x £123-£3,408 p.a.

Before submitting applications candidates should obtain from the Finance Officer and Secretary of the College particulars as to the requirements for the filling of the post.

Latest date for receipt of applications is Wednesday, 8 May, 1974.

AUSTRALIA

DEPUTY DIRECTOR

Art Gallery of New South Wales Sydney

Ministry of Cultural Activities

Applications are invited for the above position.

Salary: $A14,100 per annum.

Qualifications: **Essential:** Knowledge of the history and techniques of Fine and Applied Arts, demonstrated organising and administrative ability and experience particularly with reference to exhibitions and lecturing programmes.
Desirable: Appropriate degree, diploma or professional training in one or more of the visual arts.

Duties: Provide assistance to Director and act as Director in his absence. Initiate programmes of exhibitions, acquisitions and educational activities. Responsible for reports to the Council of Trustees. Liaison with various bodies, provide advice to institutions, commercial houses and members of the public on matters relating to art.

Conditions:
(a) Four weeks' annual leave;
(b) Liberal sick and long service leave and benefits;
(c) Permanent appointment with superannuation benefits available subject to medical fitness.

Subject to certain conditions the successful applicant will be eligible for:—
- Payment of fares to Sydney.
- Financial assistance towards cost of removal and establishment expenses.
- Financial assistance towards initial accommodation expenses.

For further information and application form telephone or write to the Recruitment Section, New South Wales Government Offices, 66 Strand, London WC2N 5LZ (Tel.: 01-839 6651, Extension 194), where applications close on Friday, 24th May, 1974. When telephoning or writing please quote reference 44/553 (TLS).

SENIOR LIBRARIAN

A professional Senior Librarian is required by an international Institute with a small and specialized but widely used library of books, press cuttings and periodicals dealing with international politics from the security angle.

Requirement

Able to conceive, develop and maintain in changing circumstances a library system which relies on culling information from many sources and countries, prospecting these sources actively, collating them in ways which are closely related to changing research needs and elaborating simple and effective means of retrieval.

Qualifications

Ability to work well with a small team is essential. So is the fluent knowledge of one major European language in addition to English; while the knowledge of other languages will be an important asset.

Age is not a limitation, but good health and vitality along with a capacity to work abreast of active researchers in the politico-military field (irrespective of whether there is specialized knowledge at the outset) is necessary. The candidate should have a number of years of professional experience.

A professional salary commensurate with the responsibility will be provided. Replies should be marked Confidential to the Director, IISS, 18 Adam Street, London WC2N 6AL.

WELLCOME INSTITUTE
FOR THE HISTORY OF MEDICINE
183 Euston Road, London NW1 2BP

Applications are invited for the post of

Library Assistant

Knowledge of one or more foreign languages an advantage. Commencing salary in region of £1,200-£1,500 according to age and experience. Canteen facilities. Four weeks' annual leave.

Apply to The Librarian, stating age, education, experience and giving the names of two referees.